تفسير الإمام العسكري(عليه السلام)

COMMENTARY OF IMAM AL ASKARI[asws]

التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)

COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL HASSAN BIN ALI AL ASKARI[asws]

PART FOUR

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

السورة التي يذكر فيها البقرة

THE CHAPTER IN WHICH THE COW IS MENTIONED

(CONTINUED)

- نظير المعجزة المذكورة لعلي (عليه السلام): -

SIMILAR MIRACLE OF ALI[asws]

82 - وقال على بن محمد (عليهما السلام): وقد كان نظير هذا لعلي بن أبي طالب (عليه السلام) لما رجع من صفين وسقى القوم من الماء الذي تحت الصخرة التي قلبها، ذهب ليقعد إلى حاجته، فقال بعض منافقي عسكره: سوف أنظر إلى سوأته وإلى ما يخرج منه فانه يدعي مرتبة النبي لاخبر أصحابه بكذبه.

The Imam Ali Bin Muhammad Al Naqi[asws] said: 'A similar miracle was performed by Ali Bin Abu Talib[asws] when he[asws] was returning from the battle of Siffeen. He[asws] quenched the thirst of the people with water that came from under the rock behind which he[asws] wanted to sit for his need. One of the hypocrites said to the soldiers: 'I shall go and try to see him[asws] in his[asws] privacy and that which comes out of him[asws] for he[asws] is making the claim to be holding the same position as that of the Prophet[saww], and then inform his[asws] companions of his[asws] falsehood.'

فقال علي (عليه السلام) لقنبر: يا قنبر اذهب إلى تلك الشجرة وإلى التي تقابلها - وقد كان بينهما أكثر من فرسخ - فنادهما: أن وصي محمد (صلى الله عليه وآله) يأمركما أن تتلاصقا. فقال قنبر: يا أمير المؤمنين أويبلغهما صوتي؟ فقال علي (عليه السلام): إن الذي يبلغ بصر عينك إلى السماء وبينك وبينها - مسير - خمسمائة عام، سيبلغهما صوتك. فذهب فنادى فسعت إحداهما إلى الاخرى سعي المتحابين طالت غيبة أحدهما عن الآخر واشتد إليه شوقه، وانضمتا.

Ali[asws] said to Qambar: 'O Qambar! Go towards that tree over there and call out to it – and there was a distance of more than one league (*farsakh*) between them – and call out to two of them: 'The Trustee[asws] of Muhammad[saww] orders the two of you to come together!' Qambar said: 'O Commander of the Faithful[asws], will my voice reach them?' Ali[asws] said: 'The One[azwj] Who Makes your sight reach the sky - the distance between you and it is of five hundred years of travel - will make your voice reach to those two trees.' He went and called out to them. One tree came towards the other one like a friend which meets a beloved friend with intense yearning after a long duration of separation, and joined up.'

فقال قوم من منافقي العسكر: إن عليا يضاهي في سحره رسول الله ابن عمه! ما ذاك رسول الله ولا هذا إمام، وإنما هما ساحران! لكنا سندور من خلفه لننظر إلى عورته وما يخرج منه. فأوصل الله عزوجل ذلك إلى اذن علي (عليه السلام) من قبلهم فقال - جهرا -: يا قنبر إن المنافقين أرادوا مكايدة وصي رسول الله (صلى الله عليه وآله) وظنوا أنه لا يمتنع منهم إلا بالشجرتين، فارجع إلى الشجرتين وقل لهما: إن وصي رسول الله (صلى الله عليه وآله) يأمركما أن تعودا إلى مكانيكما.

A group of hypocrites among the soldiers said: 'This Ali[asws] is a magician comparable to the Messenger of Allah[saww], his[saww] cousin. He[saww] was never the Messenger of Allah[saww] and neither is this one an Imam[asws]. They are both magicians (Nouzobillah)! But we will circle around him so that we can look at him in his privacy and that which comes out of him.' Allah[azwj] the Almighty Made this talk reach the ears of Ali[asws] and he[asws] called out loudly: 'O Qambar! These hypocrites intend to plot against the Trustee[asws] of the Messenger of Allah[saww]. They think that I cannot do anything other than call out to these two trees, so go back to the trees and say to them: 'The Trustee[asws] of the Messenger of Allah[saww] orders the two of you to return to your respective places.'

ففعل ما أمره به، فانقلعتا وعدت كل واحدة منهما تفارق الاخرى كهزيمة الجبان من الشجاع البطل، ثم ذهب علي (عليه السلام) ورفع ثوبه ليقعد، وقد مضى جماعة من المنافقين لينظروا إليه، فلما رفع ثوبه أعمى الله تعالى أبصارهم، فلم يبصروا شيئا فولوا عنه وجوههم، فأبصروا كما كانوا يبصرون. ثم نظروا إلى جهته فعموا، فما زالوا ينظرون إلى جهته ويعمون، ويصرفون عنه وجوههم ويبصرون، إلى أن فرغ علي (عليه السلام) وقام ورجع، وذلك ثمانون مرة من كل واحد منهم.

Qambar carried out the order and each of the trees separated from each other like a coward runs away in fear from a brave one, and returned to their respective places. Then Ali[asws] went and lifted up his[asws] robe to sit for his need. The group of hypocrites wanted to go and look at him. When he[asws] lifted his[asws] robe, Allah the Almighty made them all go blind, and they could no see anything to satisfy their faces. And when they turned their faces away, they regained their sights back and started seeing as they did beforehand. Then they turned towards him[asws] and again they lost their sight. And this kept of happening every time they tried to look at him[asws] they lost their vision and whenever they turned their faces away they regained their sight, until such time as Ali[asws] had stood up and returned back. And this happened eighty times for each one of them.

ثم ذهبوا ينظرون ما خرج منه، فاعتقلوا في مواضعهم، فلم يقدروا أن يروها فاذا انصرفوا أمكنهم الانصراف، أصابهم ذلك مائة مرة حتى نودي فيهم بالرحيل - فرحلوا - وما وصلوا إلى ما أرادوا من ذلك، ولم يزدهم ذلك إلا عتوا وطغيانا وتماديا في كفرهم وعنادهم.

Then they went to look at what had come out of him[asws], but they could not move from their places and their feet seized up, but when they turned away, they could walk as normal. This happened one hundred times, until there was a call within them to move on, and they all moved on. They did not achieve what they had intended to and this only increased their stubbornness and their infidelity and enmity.

فقال بعضهم لبعض: انظروا إلى هذا العجب! من هذه آياته ومعجزاته، يعجز عن معاوية وعمرو ويزيد!؟ فأوصل الله عزوجل ذلك من قبلهم إلى اذنه. فقال علي (عليه السلام): يا ملائكة ربي ائتوني بمعاوية وعمرو ويزيد. فنظروا في الهواء فاذا ملائكة كأنهم الشرط السودان - و - قد علق كل واحد منهم بواحد، فأنزلوهم إلى حضرته، فاذا أحدهم معاوية والآخر عمرو والآخر يزيد - ف - قال علي (عليه السلام): تعالوا فانظروا إليهم، أما لو شئت لقتلتهم، ولكني انظرهم كما أنظر الله عزوجل إبليس إلى يوم الوقت المعلوم إن الذي ترونه بصاحبكم ليس بعجز ولا ذل، ولكنه محنة من الله عزوجل لكم لينظر كيف تعملون، ولئن طعنتم على علي (عليه السلام) فقد طعن الكافرون والمنافقون قبلكم على رسول رب العالمين. فقالوا: إن من طاف ملكوت السماوات والجنان في ليلة، ورجع كيف يحتاج إلى أن يهرب ويدخل الغار، ويأتي - إلى - المدينة من مكة في أحد عشر يوما؟ - قال - وإنما هو من الله إذا شاء أراكم القدرة لتعرفوا صدق أنبياء الله، وأوصيائهم وإذا شاء امتحنكم بما تكرهون لينظر كيف تعملون، وليظهر حجته عليكم.

Some of them said to the others: 'Look how strange this matter is! Despite all these miracles and signs of his[asws], he[asws] still encounters frustration from Muawiya[la] Amro[la] and Yazeed[la].' Allah[azwj] the Almighty Made this talk reach his[asws] ears. Ali[asws] said; 'O Angels of my Lord! Bring me Muawiya[la], Amro[la] and Yazeed[la]!' They saw in the air Angels dressed up as military personnel and holding each one of them, descending towards his[asws] presence, one of them was Muawiya[la], and then Amro[la] and then Yazeed[la]. Ali[asws] said: 'Come

and look at them! If I[asws] wanted to I[asws] could have them killed, but I[asws] have left them like Allah[azwj] has left Iblees[la] up to a known time. What you have seen from your companion[asws] is not due to the frustration or weakness, but a trial from Allah[azwj] the Almighty for you so that it may be known what your deeds are, and this chiding of yours to Ali[asws] is like the chiding of the infidels and the hypocrites before you towards the Messenger[saww] of the Lord of the Worlds, who said: 'The one who can travel to the Angels of the skies and the Gardens in one night and come back, why does he[saww] need to flee and enter the cave, and it took him eleven days to travel from Mecca to Medina?' He[asws] said: 'This is from Allah [azwj] Who Shows you His[azwj] Power so that you may know the truthfulness of the Prophet[asws] of Allah[azwj] and His[asws] Trustees[asws] and that He[azwj] may Test you so that He[azwj] can See what your deeds are, and Manifests His[azwj] Proof to you.'

- حديث الثقفى، وشهادة الشجرة: -

HADEETH OF THE THAQAFI PERSON

AND THE WITNESS OF THE TREE

83 - وقال على بن محمد صلوات الله عليهما: وأما دعاؤه (صلى الله عليه وآله) الشجرة: فان رجلا من ثقيف كان أطب الناس يقال له: الحارث بن كلدة الثقفي، جاء إلى رسول الله (صلى الله عليه وآله) فقال: يا محمد جئت لاداويك من جنونك، فقد داويت مجانين كثيرة فشفوا علي يدي.

Imam Ali Bin Muhammad Al-Naqi[asws] said: 'As for when the Messenger of Allah[saww] invited the tree – It happened when a man from the tribe of Thaqeef by the name of Haarith Bin Kaldat, who was a medicine man among their people, came and said to him[saww]: 'I have come to cure you[saww] of your[saww] madness. A lot of insane people have been cured by my hands.'

فقال رسول الله (صلى الله عليه وآله) يا حارث أنت تفعل أفعال المجانين، وتنسبني إلى الجنون؟! قال الحارث: وماذا فعلته من أفعال المجانين؟ قال (صلى الله عليه وآله): نسبتك إياي إلى الجنون من غير محنة منك ولا تجربة، ولا نظر في صدقي أو كذبي.

The Messenger of Allah[saww] said: 'O Haarith, you do the deeds of mad people and then you accuse me[saww] of madness?' Haarith said: 'What is that deed of mine which is of the mad people?' He[saww] said: 'It is your madness that you have neither tested me[saw], nor experienced anything from me[saw], nor have you pondered over my[saww] truthfulness or my[saww] falsehood.'

فقال الحارث: أو ليس قد عرفت كذبك وجنونك بدعواك النبوة التي لا تقدر لها فقال رسول الله (صلى الله عليه وآله): وقولك لا تقدر لها، فعل المجانين، لانك لم تقل: لم قلت كذا؟ ولا طالبتني بحجة، فعجزت عنها.

Haarith said: 'I know about your falsehood and your madness by your claim to be a Prophet[asws] and you[saww] have no power over it.' The Messenger of Allah[saww] said: 'Your statement that I[saww] have no power over it is a deed of madness. You neither asked me why I[saww] am making this claim, nor have you asked from me[saww] any proof and I[saww] am grieved at that.'

فقال الحارث: صدقت أنا أمتحن أمرك بآية اطالبك بها، إن كنت نبيا فادع تلك الشجرة ـ وأشار لشجرة عظيمة بعيد عمقها ـ فان أتتك علمت أنك رسول الله وشهدت لك بذلك وإلا فأنت ـ ذلك ـ المجنون الذي قيل لي.

Haarith said: 'You^saww^ speak the truth. I will now test you^saww^. Order this tree to come to you^asws^ if you^saww^ are a Prophet – and it was a huge tree whose roots had gone very deep into the ground – and then I will know that you are the Messenger of Allah^saww^ and bear witness to you at this, or if you do not do this then you are as crazy as they say to me.'

فرفع رسول الله (صلى الله عليه وآله) يده إلى تلك الشجرة، وأشار إليها: أن تعالي: فانقلعت الشجرة باصولها وعروقها، وجعلت تخد في الارض اخدودا عظيما كالنهر حتى دنت من رسول الله (صلى الله عليه وآله) فوقفت بين يديه، ونادت بصوت فصيح: ها أنا ذا يا رسول الله ـ صلى الله عليك ـ ما تأمرني؟ فقال لها رسول الله (صلى الله عليه وآله): دعوتك لتشهدي لي بالنبوة بعد شهادتك لله بالتوحيد ثم تشهدي ـ بعد شهادتك لي ـ لعلي (عليه السلام) هذا بالامامة، وأنه سندي وظهري وعضدي وفخري ـ وعزي ـ، ولولاه ما خلق الله عزوجل شيئا مما خلق.

The Messenger of Allah^saww^ raised his^saww^ hands toward the tree and beckoned it to come over. It immediately uprooted itself from the ground and came over by splitting the earth and creating a hole, and stood in front of the Messenger of Allah^saww^ and spoke in an eloquent voice: 'Here I am O Messenger of Allah^saww^! I salute you^saww^, what is your^saww^ order for me? The Messenger of Allah^saww^ said to it: 'I invited you over to bear witness to my^saww^ Prophet hood after bearing witness to the Unity of Allah ^azwj^ and after that bear witness to this Ali^asws^ as an Imam^asws^, for he^asws^ is my^saww^ reliant, and my^saww^ backbone, and my^saww^ helper, and my^saww^ pride and my^saww^ console – had he^asws^ not been created, Allah^azwj^ would not have Created anything.'

فنادت: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أنك يا محمد عبده ورسوله، أرسلك بالحق بشيرا ـ ونذيرا ـ وداعيا إلى الله باذنه وسراجا منيرا، وأشهد أن عليا ابن عمك هو أخوك في دينك ـ و ـ أوفر خلق الله من الدين حظا، وأجزلهم من الاسلام نصيبا، وأنه سندك وظهرك ـ و ـ قامع أعدائك، وناصر أوليائك ـ و ـ باب علومك في أمتك، وأشهد أن أولياءك الذين يوالونه ويعادون أعداءه حشو الجنة، وأن أعداءك الذين يوالون أعداءه ويعادون أولياءه حشو النار.

The tree called out: 'I bear witness that there is no God but Allah^azwj^, One without any Partner, and I bear witness that you, O Muhammad^saww^ are His^saww^ Messenger, Sent by the Truth as a giver of good news – and a warner – and a caller towards Allah^azwj^ by His^azwj^ Permission and as an illuminating lamp. And I bear witness that Ali^asws^ the son of your^saww^ uncle^asws^ is your^saww^ brother in your^saww^ religion and the foremost from the creation of Allah^azwj^ in this religion, those that hate you^saww^ will be humiliated by him^asws^, your^saww^

reliant one[asws] and your[saww] backbone, and the repressor of your[saww] enemies, and the helper of your[saww] friends, and the door to your[saww] knowledge in your[saww] community. I bear witness that your[saww] friends who befriend him[asws] and are inimical to his[asws] enemies will enter Paradise, and that your[saww] enemies who befriend his[asws] enemies and are inimical to his[asws] friends, will go to Hell.'

فنظر رسول الله (صلى الله عليه وآله) إلى الحارث بن كلدة فقال: يا حارث أو مجنونا يعد من هذه آياته؟ فقال الحارث بن كلدة: لا والله يا رسول الله، ولكني أشهد أنك رسول رب العالمين، وسيد الخلق أجمعين، وحسن إسلامه.

The Messenger of Allah[saww] looked towards Haarith Bin Kaldat and said: 'O Haarith! Am I[saww] mad, after these Signs?' Haarith Bin Kaldat said: 'No, By Allah[azwj]! But I bear witness that you[saww] are the Messenger of the Lord of the worlds, and the Master of all the creation.' And this Islam is a good (religion).

ـ حديث الطبيب اليونانى مع امير المؤمنين (عليه السلام): ـ

HADEETH OF THE GREEK DOCTOR WITH THE COMMANDER OF THE FAITHFUL[asws]

84 ـ قال على بن الحسين (عليهما السلام): ولامير المؤمنين (عليه السلام) نظيرها: كان قاعدا ذات يوم فأقبل إليه رجل من اليونانيين المدعين للفلسفة والطب، فقال له: يا أبا الحسن بلغني خبر صاحبك، وأن به جنونا وجئت لاعالجه! فلحقته وقد مضى لسبيله، وفاتني ما أردت من ذلك، وقد قيل لي: إنك ابن عمه وصهره، وأرى ـ بك ـ صفارا قد علاك وساقين دقيقين ما أراهما تقلانك. فأما الصفار فعندي دواؤه، وأما الساقان الدقيقان فلا حيلة لي لتغليظهما، والوجه أن ترفق بنفسك في المشي، وتقلله ولا تكثره، وفيما تحمله على ظهرك، وتحتضنه بصدرك أن تقللهما ولا تكثرهما، فان ساقيك دقيقان لا يؤمن عند حمل ثقيل انقصافهما ـ فاتئد ـ. وأما الصفار فدواؤه عندي وهو هذا ـ وأخرج دواء ـ وقال: هذا لا يؤذيك و لا يخيسك ولكنه يلزمك حمية من اللحم أربعين صباحا ثم يزيل صفارك.

The Holy Imam Ali Bin Al Husayn[asws] Said: 'This is what was seen from the Commander of the Faithful[asws]: - He[asws] was sitting one day when a man from Greece, claiming to be a philosopher and a medicine man, came up to him[asws] and said: 'O Abu Al-Hassan[asws]! I have been told about your companion[saww], that he[saww] was insane and I had come to rectify his[saww] condition, but he[saww] has died and so I have missed the opportunity to do that.' And then he said: 'You are the son of his uncle[asws] and son in-law, and I see that you[asws] have got Jaundice and have such thin ankles that I do not think they will be able to bear the weight of your[asws] body. I have the necessary remedies with me for jaundice, but there is no other alternative to fatten your ankles. Do not walk excessively and do not carry weight on your back, nor lift anything heavy in your arms for your weak ankles would not be able to bear the weight and may break. I have the medicine for jaundice with me and here it is.' He then took out the medicine and said: 'This will not affect you[asws] adversely nor pain you[asws], but you[asws] have to abstain from partaking meat in your diet for forty days then the jaundice will be removed.'

فقال له على بن ابى طالب (عليه السلام): قد ذكرت نفع هذا الدواء لصفاري، فهل تعرف شيئا يزيد فيه ويضره؟ فقال الرجل: بلى حبة من هذا ـ وأشار ـ بيده ـ إلى دواء معه ـ وقال: إن تناوله الانسان وبه صفار أماته من ساعته، وإن كان لاصفار به صار به صفار حتى يموت في يومه

Ali Bin Abu Talib[asws] said to him: 'You have told me about the profit of this medication for my jaundice, have you any other which would increase the illness?' The man said: 'Yes. This one!' And he pointed to another medicine which he had with him, and said: 'If a person were to take this, and he is with

jaundice, he will die within the hour, and if he does not have jaundice then he will die within a day.'

فقال على بن ابى طالب (عليه السلام): فأرني هذا الضار. فأعطاه ـ إياه ـ. فقال ـ لـه ـ: كم قدر هذا؟ فقال: قدر مثقالين سم ناقع، قدر كل حبة منه يقتل رجلا. فتناوله علي (عليه السلام) فقمحه وعرق عرقا خفيفا، وجعل الرجل يرتعد ويقول في نفسه: الآن اؤخذ بابن بأبي طالب ويقال: قتلته ولا يقبل مني قولي إنه لهو الجاني على نفسه. فتبسم علي (عليه السلام) وقال: يا عبدالله أصح ما كنت (بدنا الآن) لم يضرني مازعمت أنه سم، فغمض عينيك. فغمض، ثم قال: افتح عينيك. ففتح، ونظر إلى وجه علي (عليه السلام) فاذا هو أبيض أحمر مشرب حمرة فارتعد الرجل مما رآه. وتبسم علي (عليه السلام) وقال: أين الصفار الذي زعمت أنه بي؟ فقال الرجل: والله فكأنك لست من رأيت قبل، كنت مصفرا فأنت الان مورد.

Ali Bin Abu Talib^asws said: 'I can see its ill effects. Give me this one.' He^asws then asked him: 'How much is this?' He said: 'Two Mithqals (a measure of weight), but each grain of it can kill a man.' Ali^asws ate all of it, and after a while started sweating slightly. The man got scared and said to himself 'Now I will be captured by the son of Abu Talib^asws. They will all say that I killed him^asws and will not accept what I say that he^asws perpetrated this himself^asws.' Ali^asws smiled and said: 'O servant of Allah^azwj! I am healthy as before and this poison has not affected me^asws as you expected, so close your eyes.' He closed them. Then he^asws said: 'Open your eyes!' He looked at the face of Ali^asws and it was bright red, and he started trembling at what he saw. Ali^asws smiled at him and said: 'So where is the jaundice that you thought I^asws had?' The man said: 'By Allah^azwj! It is as if you are not the same what I saw before, you were yellow, but now you are like a flower.'

قال على بن أبي طالب (عليه السلام): فزال عني الصفار بسمك الذي زعمت أنه قاتلي وأما ساقاي هاتان ـ ومد رجليه وكشف عن ساقيه ـ فانك زعمت أني أحتاج إلى أن أرفق ببدنى في حمل ما أحمل عليه لئلا ينقصف الساقان، وأنا اريك أن طب الله عزوجل خلاف طبك، وضرب بيده إلى اسطوانه خشب عظيمة، على رأسها سطح مجلسه الذي هو فيه، وفوقه حجرتان إحداهما فوق الاخرى، وحركها واحتملهما فارتفع السطح والحيطان وفوقهما الغرفتان، فغشي على اليوناني.

Imam Ali Bin Abu Talib^asws said: 'My^asws jaundice has been eradicated by the very poison which you thought would kill me^asws and these are my two legs.' And he^asws extended his^asws two legs and exposed both of his^asws ankles. 'You conjecture that I^asws need these two to lift the weight of my^asws body and that they would break if I^asws were to carry weight, I^asws will now show you that the medication of Allah^azwj is against your medication.' He^asws hit the great column on which rested the building that he^asws was sitting in, and on top of these were two floors, one on top of the other, and shook it and lifted the whole building up including the two floors, and the Greek man fainted.

فقال أمير المؤمنين (عليه السلام): صبوا عليه ماء. فصبوا عليه ـ ماء ـ فأفاق وهو يقول: والله ما رأيت كاليوم عجبا. فقال له علي (عليه السلام): هذه قوة الساقين الدقيقين واحتمالهما، أني طبك هذا يا يوناني! ـ فقال اليوناني: ـ أمثلك كان محمد؟ فقال علي (عليه السلام): وهل علمي إلا من علمه وعقلي إلا من عقله، وقوتي إلا من قوته؟

The Commander of the Faithful asws said: 'Sprinkle some water on him.' So they sprinkled on him some water and he regained consciousness and said: 'By Allah azwj!' I have never seen anything as strange as I have today.' Ali asws said to him: ' This is the strength of the two ankles and the bearing of the weight by them. Where is your medicine now, O Greek fellow?' The Greek man said: 'Was Muhammad saww like you asws?' Ali asws said: 'don't you see, my asws knowledge is from his saww knowledge, my asws intellect is from his saww intellect, and my asws strength is from his saww strength?'

لقد أتاه ثقفي كان أطب العرب، فقال له: إن كان بك جنون داويتك! فقال له محمد (صلى الله عليه وآله): أتحب أن اريك آية تعلم بها غناي عن طبك، وحاجتك إلى طبي؟ قال: نعم، قال: أي آية تريد؟ قال: تدعو ذلك العذق ـ وأشار إلى نخلة سحوق ـ فدعاها، فانقلع أصلها من الارض وهي تخد ـ في ـ الارض خدا، حتى وقفت بين يديه فقال له: أكفاك ـ ذا ـ؟ قال: لا، قال: فتريد ماذا؟ قال: تأمرها أن ترجع إلى حيث جاءت منه، وتستقر في مقرها الذي انقلعت منه، فأمرها فرجعت واستقرت في مقرها.

(Imam Ali asws narrated to him - the Greek fellow) A man from the Thaqafy clan, who was a well known medicine man among the Arabs came and said to him saww: 'If you are insane then I will cure you of it!' Muhammad saww said to him: 'Would you like me saww to show you a sign so that you may know by it that I have no need for your cure, and that you are the one who has need of a cure from me saww?' He said: 'Yes.' He saww said: 'What sign would you like to see?' He said: 'Call to that Palm tree!' And he saww made a beckoning gesture to the Palm tree, and it immediately responded by uprooting itself from the ground, and it created a hole, and came and stood in front of him saww. He saww said to him: 'Is this enough for you?' He said: 'No.' He saww asked: 'What do you want?' Tell it to go back where it came from and settle into the ground where it was before.' He saww ordered accordingly and it returned back and settled in the same spot that it used to be.'

فقال اليوناني لامير المؤمنين (عليه السلام): هذا الذي تذكره عن محمد (صلى الله عليه وآله) غائب عني، وأنا أقتصر منك على أقل من ذلك، أنا أتباعد عنك فادعني، وأنا لا أختار الاجابة، فان جئت بي إليك فهي آية.

The Greek said to the Commander of the Faithful asws: 'This is the story of Muhammad saww who is absent from us, and I want from you asws less than that.

I will go and stand far away and I want you asws to call me, and if I respond to your asws call, then I will consider this to be a sign.'

قال أمير المؤمنين (عليه السلام): هذا إنما يكون لك وحدك، لانك تعلم من نفسك أنك لم ترد، وأني أزلت اختيارك من غير أن باشرت مني شيئا، أو ممن أمرته ـ ب ـ أن يباشرك، أو ممن قصد إلى ذلك وإن لم آمره إلا مايكون من قدرة الله تعالى القاهر، وأنت يا يوناني يمكنك ـ أن تدعي ـ ويمكن غيرك أن يقول: إني ـ قد ـ واطأتك على ذلك، فاقترح إن كنت مقترحا ماهو آية لجميع العالمين.

The Commander of the Faithful asws said: 'This would only be for your benefit to make you aware of your intention that you did not want to respond, and that you were forced by my asws beckoning to come over and I asws overrode your intention, and others will think that it was not from my beckoning, or someone else has done it without I asws having told him to do so. Whatsoever you have seen so far has been from the Power of Allah the High, the Omnipotent. And O you Greek, they may then say that either I asws called you or maybe someone else did. Therefore ask me asws and I asws shall give that to you, something that will be a sign for all people of knowledge.'

فقال له اليوناني: إن جعلت الاقتراح إلي، فأنا أقترح أن تفصل أجزاء تلك النخلة وتفرقها، وتباعد ما بينها، ثم تجمعها وتعيدها كما كانت. فقال علي (عليه السلام): هذه آية وأنت رسولي إليها ـ يعني إلى النخلة ـ فقل لها: إن وصي محمد ـ رسول الله ـ يأمر أجزاءك، أن تتفرق وتتباعد. فذهب فقال لها، فتفاصلت وتهافتت وتفرقت وتصاغرت أجزاؤها، حتى لم ير لها عين ولا أثر، حتى كأن لم يكن هناك ـ أثر ـ نخلة قط، فارتعدت فرائص اليوناني، وقال: يا وصي محمد قد أعطيتني اقتراحي الاول، فأعطني الاخر، فامرها أن تجتمع وتعود كما كانت. فقال: أنت رسولي إليها فعد فقل لها: يا أجزاء النخلة إن وصي محمد رسول الله (صلى الله عليه وآله) يأمرك أن تجتمعي (وكما كنت تعودي).

The Greek said to him asws: 'As you have allowed me to make this request, then I say that this Palm tree should break up into pieces and separate out to a distance between them, and then you asws call them pieces to join up again and the tree should be as it was beforehand.' Ali asws said: 'This would be a sign, and you take this message to it – meaning to the Palm tree – and say to it: 'The Trustee asws of the Messenger of Allah saww orders you to break up into pieces and separate out to a far distance.' He went and gave it the message and it immediately broke up into small pieces and separated out, until there was neither any sign of it nor of any of its effects; as if it was never there in the first place. The effect of this on the Greek made him tremble, and he said: 'O Trustee of Muhammad saww. You fulfilled my first request, so fulfill my second as well. Order it to gather itself together and be as it was before.' He asws said: 'You take this message to it and say: 'O parts of the Palm tree, the Trustee of the Messenger of Allah saww orders you to gather yourselves together and become as you previously were!'

فنادى اليوناني فقال ذلك، فارتفعت في الهواء كهيئة الهباء المنثور ثم جعلت تجتمع جزءا جزءا منها حتى تصور لها القضبان والاوراق وأصول السعف وشماريخ الاعذاق، ثم تألفت، وتجمعت واستطالت وعرضت واستقر أصلها في مقرها وتمكن عليها ساقها، وتركب على الساق قضبانها، وعلى القضبان أوراقها، وفي أمكنتها أعذاقها، و ـ قد ـ كانت في الابتداء شماريخها متجردة لبعدها من أوان الرطب والبسر والخلال. فقال اليوناني: واخرى احبها: أن تخرج شماريخها خلالها، وتقلبها من خضرة إلى صفرة وحمرة وترطيب وبلوغ أناه ليؤكل وتطعمني، ومن حضرك منها. فقال علي (عليه السلام): ـ و ـ أنت رسولي إليها بذلك، فمرها به. فقال لها اليوناني ما أمره أمير المؤمنين (عليه السلام)، فأخلت وأبسرت، واصفرت، واحمرت وأرطبت وثقلت أعذاقها برطبها.

The Greek went and called out to the parts and immediately they responded and started gathering themselves together like floating dust, part by part of it, until they reformed into leaves and branches and the trunk and became a Palm tree as it was beforehand and the branches were bare as the dates were out of season. The Greek said: 'And another thing that I would like that there should come out of it is dates and these should ripen to perfection and that you[asws] should eat from it, feed me from it and all these who are present here.' Ali[asws] said: 'You go and take this message to it and order it as such.' The Greek said to it: 'The Commander of the Faithful[asws] orders you to produce dates which should be ripened to perfection', and immediately the dates came out and ripened to bright red.'

فقال اليوناني: ـ و ـ اخرى احبها: تقرب بين يدي أعذاقها، أو تطول يدي لتناولها وأحب شئ إلي ـ أن ـ تنزل إلي إحداهما، وتطول يدي إلى الاخرى التي هي اختها. فقال أمير المؤمنين (عليه السلام): مد يدك التي تريد أن تنالها وقل: " يا مقرب البعيد قرب يدي منها " واقبض الاخرى التي تريد أن تنزل العذق إليها وقل: " يا مسهل العسير سهل لي تناول ما تباعد عني منها " ففعل ذلك، وقاله فطالت يمناه، فوصلت إلى العذق، وانحطت الاعذاق الاخر، فسقطت على الارض وقد طالت عراجينها.

The Greek said: 'And another thing that I would like is that I should have in my hands these bunches so that I can eat from them. And I would like one of the bunches to come down near me so that I can grab it with one hand while my hand should elongate to be able to reach to the other bunch.' The Commander of the Faithful[asws] said: 'For the hand that you wish to elongate to eat the dates, say "O One[azwj] Who Makes far things to be near, Make my hand to be near to these!" and for the other hand which you want the bunch to come down to you, say "O One[azwj] Who Makes difficult things to be easy, Make it easy for me to eat from these!" He did that and said to it and extended his right hand and it reached to the bunch, and another bunch fell from the tree and he caught it in his left hand.'

ثم قال أمير المؤمنين (عليه السلام): إنك إن أكلت ـ منها ـ ثم لم تؤمن بمن أظهر لك عجائبها عجل الله ـ عزوجل لك ـ من العقوبة التي يبتليك بها ما يعتبر به عقلاء خلقه وجهالهم. فقال اليوناني: إني إن كفرت بعدما رأيت فقد بالغت في العناد، وتناهيت في التعرض للهلاك، أشهد أنك من خاصة الله صادق في جميع أقاويلك عن الله، فمرني بما تشاء اطعك.

The Commander of the Faithful[asws] said: 'After eating from these, then if you do not express belief in the one[asws] who demonstrated such a strange thing to you, then very soon Allah[azwj] the Almighty will Inflict upon you such a punishment that every one of the creatures will learn a lesson from it, be they intellectuals or ignorant ones.' The Greek said: 'If I were to disbelieve after having witnessed this then I would have increased in my stubbornness, and I would invite destruction. I bear witness that you[asws] are a special one from Allah[azwj], truthful in all that you[asws] say from Allah[azwj], so give me an order and I shall obey you[asws].'

قال على (عليه السلام): آمرك أن تقر لله بالوحدانية، وتشهد له بالجود والحكمة، وتنزهه عن العبث والفساد وعن ظلم الاماء والعباد، وتشهد أن محمد (صلى الله عليه وآله) الذي أنا وصيه سيد الانام، وأفضل رتبة أهل دار السلام، وتشهد أن عليا الذي أراك ما أراك وأولاك من النعم ما أولاك، خير خلق الله بعد ـ نبيه ـ محمد رسول الله (صلى الله عليه وآله)، وأحق خلق الله بمقام محمد (صلى الله عليه وآله) بعده، وبالقيام بشرائعه وأحكامه وتشهد أن أولياءه أولياء الله، وأن أعداءه أعداء الله، وأن المؤمنين المشاركين لك فيما كلفتك، المساعدين لك على ما به أمرتك خير امة محمد (صلى الله عليه وآله) وصفوة شيعة علي (عليه السلام).

Ali[asws] said: 'I order you to bear witness in Allah[azwj] by His Unity, the Pardoner and Wise, is free from corruption and mischief and is not Unjust to His male and female slaves; and bear witness that Muhammad[saww] is the Master of all people and that I[asws] am the Trustee of him[saww], having the highest position in the Haven of peace; and witness that Ali[asws] who showed you what he[asws] showed to you, and gave you bounties that he[asws] gave you, is the best of the creation of Allah[azwj], after His[azwj] Prophet Muhammad[saww] the Messenger of Allah[saww] having the right to be in the place of Muhammad[saww] after him[saww], is the establisher of His[azwj] Law and His[azwj] Orders; and bear witness that his[asws] friends are the friends of Allah[azwj] and his[asws] enemies are the enemies of Allah[azwj], and the believers are your partners in this that I[asws] have told you, and are your helpers in this what I [sws] have ordered you, and are the best of the community of Muhammad[saww] and are all the Shiites of Ali[asws].'

ـ الامر بالمواساة مع الاخوان: ـ

THE ORDER FOR CONSOLING THE BROTHERS

وآمرك أن تواسي إخوانك ـ المؤمنين ـ المطابقين لك على تصديق، محمد (صلى الله عليه وآله) وتصديقي والانقياد له ولي، مما رزقك الله وفضلك على من فضلك به منهم، تسد فاقتهم، وتجبر كسرهم وخلتهم، ومن كان منهم في درجتك في الايمان ساويته في مالك بنفسك، ومن كان منهم فاضلا عليك في دينك، آثرته بمالك على نفسك حتى يعلم الله منك أن دينه آثر عندك من مالك، وأن أولياءه أكرم عليك من أهلك وعيالك.

'And I[asws] order you to console your believing brothers who are with you in verifying the truthfulness of Muhammad[saww] and accept them as your own, Allah[azwj] has Granted you Preference over the others, alleviate their needs and correct their ways and treat them as equal status to yours in faith and consider them as partners in your wealth, and if someone is higher in religion than you then, give him preference over your own self in your wealth until Allah[azwj] Knows from your actions that you hold His[azwj] Religion to be more dear than your own wealth, and His[azwj] friends are more honourable to you than your own family members and your relatives.'

وآمرك أن تصون دينك وعلمنا الذي أو دعناك وأسرارنا التي حملناك، فلا تبد علومنا لمن يقابلها بالعناد، ويقابلك من أجلها بالشتم واللعن والتناول من العرض والبدن ، ولا تفش سرنا إلى من يشنع علينا عند الجاهلين بأحوالنا، ويعرض أولياءنا لنوادر الجهال.

'And I[asws] order you to preserve your religion and what we[asws] have taught you, and our secrets that we[asws] have entrusted you with. **Do not reveal our[asws] knowledge to the one who will oppose you by his stubbornness, and resort by verbal abuse and curses or cause you physical harm; and do not disclose our[asws] secrets to the one who talks ill about us[asws] and is ignorant of our[asws] position, and behaves badly with our[asws] friends by his ignorance**.'

- الامر بالتقية: -

THE ORDER FOR DISSIMULATION

وآمرك أن تستعمل التقية في دينك فان الله عزوجل يقول: (لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ومن يفعل ذلك فليس من الله في شئ إلا أن تتقوا منهم تقاة).

'And I^asws order you to observe dissimulation in your religion, for Allah the Almighty has Said: ***"Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully" - (3:28).***

وقد أذنت لك في تفضيل أعدائنا علينا إن ألجأك الخوف إليه - و - في إظهار البراءة منا إن حملك الوجل عليه - و - في ترك الصلوات المكتوبات إذا خشيت على حشاشتك الافات والعاهات، فان تفضيلك أعداءنا علينا عند خوفك لا ينفعهم ولا يضرنا، وإن إظهارك براءتك منا عند تقيتك لا يقدح فينا ولا ينقصنا، ولئن تتبرأ منا ساعة بلسانك وأنت موال لنا بجنانك لتبقي على نفسك روحها التي بها قوامك ومالك الذي به قوامها ، وجاهها الذي به تماسكها، وتصون من عرف بك وعرفت به من أوليائنا وإخواننا وأخواتنا من بعد ذلك بشهور وسنين إلى أن تنفرج تلك الكربة وتزول - به - تلك الغمة فان ذلك أفضل من أن تتعرض للهلاك، وتنقطع به عن عمل في الدين وصلاح إخوانك المؤمنين.

I^asws authorise you to be friendly to the infidels if you have fear of them, and display avoidance of us^asws in order to baffle them; and you can postpone your Prayers from their prescribed times if you fear for your lives or calamities or misfortunes, and you can give preference to our^asws enemies over us^asws out of fear as it neither profits them nor does it affect us^asws adversely. Your display of staying away from us^asws under dissimulation does neither reduce our^asws virtues nor does it cause us^asws any loss, as you are only expressing our^asws avoidance for an hour by your tongue whilst remaining loyal to us^asws for the rest of the time in order to save yourself and remain safe, along with those associates of yours that you are not recognised by, and those that are recognized by you, among your brothers and your sisters, until the months and the years pass by and the fear declines from you. This is more preferable for you than destruction so that you may not be cut off from performing the deeds of your religion and the correction of your believing brothers.

وإياك ثم إياك أن تترك التقية التي أمرتك بها، فانك شائط بدمك ودماء إخوانك معرض لنعمتك ونعمتهم للزوال، مذل لهم في أيدي أعداء دين الله، وقد أمرك الله باعزازهم فانك إن خالفت وصيتي كان ضررك على نفسك وإخوانك أشد من ضرر الناصب لنا الكافر بنا.

Beware and beware again from avoiding dissimulation which I[asws] have ordered you to observe, otherwise you will be the cause of spilling your own blood and that of your brothers' as well, causing your bounties and their bounties to decline, and causing them humiliation from the hands of the enemies of Allah[azwj]. Allah[azwj] has Commanded you to bestow honour upon your believing brothers and <u>if your were to go against this order of mine[asws], then the adverse effects of this on you and your brothers will be far more severe than what the *Nasibis* and the Infidels will inflict you with</u>.'

ـ حديث تكلم الذراع المسمومة مع النبى (صلى الله عليه وآله): ـ

HADEETH OF THE SPEECH OF THE POISONED ARM WITH THE PROPHET^saww

85 ـ وأما كلام الذراع المسمومة فان رسول الله (صلى الله عليه وآله) لما رجع من خيبر إلى المدينة وقد فتح الله له جاءته امرأة من اليهود قد أظهرت الايمان، ومعها ذراع مسمومة مشوية فوضعتها بين يديه، فقال رسول الله (صلى الله عليه وآله): ما هذه! قالت له: بأبي أنت وامي يا رسول الله همني أمرك في خروجك إلى خيبر، فاني علمتهم رجالا جلدا، وهذا حمل كان لي ربيته أعده كالولد لي، وعلمت أن أحب الطعام إليك الشواء، وأحب الشواء إليك الذراع، فنذرت لله لئن ـ سلمك الله منهم لاذبحنه ولاطعمنك من شواء ذراعه، والان فقد ـ سلمك الله منهم وأظفرك بهم، فجئت بهذا لافي بنذري.

As for the speech of the poisoned arm, this happened when the Messenger of Allah^saww was returning back to Medina after having been Granted victory by Allah^azwj in the battle of Khyber. A Jewish woman came up to him^saww and expressed faith, and with her was a poisoned arm of a goat which had been grilled, and kept it in front of him^saww. The Messenger of Allah^saww asked: 'What is this?' She replied: 'May my father and mother be sacrificed for you^saww O Messenger of Allah^saww! I was quite saddened when I heard about your^saww departure towards Khyber, as I know how brave those people are, and I had raised this goat like a child, but I knew how much you love to eat grilled meat, and I loved to prepared this arm of the goat for you, for I had vowed to Allah^azwj that if Allah^azwj were to Return you^saww safely from them, then I shall slaughter this goat and grill one of its arms for you^saww. Now that you^saww have returned safely from them, I have come to fulfill my vow'.

وكان مع رسول الله (صلى الله عليه وآله) البراء بن معرور وعلي بن أبي طالب (عليه السلام)، فقال رسول الله (صلى الله عليه وآله): ائتوا بخبز. فاتي به فمد البراء بن معرور يده وأخذ منه لقمة فوضعها في فيه. فقال له علي بن أبي طالب (عليه السلام): يا براء لا تتقدم ـ على ـ رسول الله (صلى الله عليه وآله). فقال له البراء ـ وكان أعرابيا ـ: يا علي كأنك تبخل رسول الله (صلى الله عليه وآله)؟! فقال علي (عليه السلام): ما ابخل رسول الله (صلى الله عليه وآله)، ولكني ابجله واوقره، ليس لي ولا لك ولا لاحد من خلق الله أن يتقدم رسول الله (صلى الله عليه وآله) بقول، ولا فعل، ولا أكل ولا شرب.

At that time with the Messenger of Allah^saww were Bara'a Bin Ma'roor and Ali Bin Abu Talib^asws. The Messenger of Allah^saww said: 'Get me some bread.' So they brought it for him^saww. Bara'a Bin Ma'roor extended his hand towards the food and took a morsel from it and put it into his mouth. Ali Bin Abu Talib^asws said to him: 'O Bara'a, do not precede the Messenger of Allah^saww'. Bara'a,

who was a Bedouin, said to him^asws^: 'O Ali^asws^! Do you consider the Messenger of Allah^saww^ to be a miser?' Ali^asws^ said: 'I do not consider the Messenger of Allah^saww^ to be a miser but it is abhorrent, for it is not for his^saww^ friends not for any one else from creation, to precede the Messenger of Allah^saww^ in words, or deeds, or eating or drinking.'

فقال البراء: ما ابخل رسول الله (صلى الله عليه وآله). فقال على (عليه السلام): ما لذلك قلت، ولكن هذا جاءت به هذه وكانت يهودية، ولسنا نعرف حالها، فاذا أكلته بأمر رسول الله (صلى الله عليه وآله) فهو الضامن لسلامتك منه، وإذا أكلته بغير إذنه وكلت إلى نفسك.

Bara'a said: 'I do not consider the Messenger of Allah^saww^ to be a miser.' Ali^asws^ said: 'Neither do I^asws^, but this Jewish woman who has brought this with her and we are not aware of its condition. If you were to eat it by the order of the Messenger of Allah^saww^ then he^saww^ will be responsible for your safety from it, but if you eat it without his^saww^ permission, then you will be responsible for your own well being.'

يقول علي (عليه السلام) هذا والبراء يلوك اللقمة إذ أنطق الله الذراع فقالت: يا رسول الله لا تأكلني فاني مسمومة، وسقط البراء في سكرات الموت، ولم يرفع إلى ميتا. فقال رسول الله (صلى الله عليه وآله): ايتوني بالمرأة. فاتي بها، فقال لها: ما حملك على ما صنعت؟ فقالت: وترتني وترا عظيما: قتلت أبي وعمي وأخي وزوجي وابني ففعلت هذا وقلت: إن كان ملكا فسأنتقم منه، وإن كان نبيا كما يقول، وقد وعد فتح مكة والنصر والظفر، فسيمنعه الله ويحفظه منه ولن يضره.

As Ali^asws^ said this and Bara'a was chewing the morsel, Allah^azwj^ Gave speech to the grilled meat and it said: 'O Messenger of Allah^saww^! Do not eat me, as poison has been mixed with me.' Bara'a became engulfed in the ecstasy of death and stayed down until he was dead. The Messenger of Allah^saww^ said: 'Call that woman over to me^saww^! They brought her over and he^saww^ said to her: 'What did I^saww^ do that made you do this?' She said: 'You^saww^ have done a great injustice to me. You^saww^ have killed my father and my uncle and my brother and my husband and my son, and this is what you have done. I said to myself, 'If he^saww^ is a king then I shall take my revenge from him, and if he^saww^ is a Prophet as he^saww^ claims, and the victory over Mecca as he^saww^ has promised, Allah^azwj^ will not Let him^saww^ be poisoned and will Protect him^saww^ and it will have no effect on him^saww^.'

فقال رسول الله (صلى الله عليه وآله): أيتها المرأة لقد صدقت. ثم قال لها رسول الله (صلى الله عليه وآله): لا يضرك موت البراء فانما امتحنه الله لتقدمه بين يدي رسول الله (صلى الله عليه وآله) ولو كان بأمر رسول الله أكل منه لكفى شره وسمه .

The Messenger of Allah^saww^ said: 'O you woman, you speak the truth!' Then the Messenger of Allah^saww^ said to her: 'Do not let the death of Bara'a affect you for Allah^azwj^ Tried him, and he preceded the Messenger of Allah^saww^, and had he eaten from this by the order of the Messenger of Allah^saww^, he would not have been affected by its poison.'

ثم قال رسول الله (صلى الله عليه وآله): ادع لي فلانا ـ وفلانا ـ. وذكر قوما من خيار أصحابه منهم سلمان والمقداد وعمار وصهيب وأبوذر وبلال وقوم من سائر الصحابة تمام عشرة وعلي (عليه السلام) حاضر معهم. فقال (صلى الله عليه وآله): اقعدوا وتحلقوا عليه. فوضع رسول الله (صلى الله عليه وآله) يده على الذراع المسمومة ونفث عليه، وقال: " ـ بسم الله الرحمن الرحيم ـ بسم الله الشافي، بسم الله الكافي، بسم الله المعافي، بسم الله الذي لا يضر مع اسمه شئ، ولا داء في الارض، ولا في السماء وهو السميع العليم ".

Then the Messenger of Allah^saww^ said; 'Call for me so and so and so and so', referring to the good companions of his^saww^ from whom were Salman^ar^ and Miqdad^ar^ and Ammar^ar^ and Abu Dharr^ar^ and Bilal^ar^ and other companions, until they arrived, Ali^asws^ was present with the Prophet^saww^. The Messenger of Allah^saww^ said: 'Sit around it.' The Messenger of Allah^saww^ extended his^saww^ hand towards the poisoned meat and blew on it and said: 'In the Name of Allah^azwj^ the Beneficent the Merciful, In the Name of Allah^azwj^ the Healer, In the Name of Allah^azwj^ the Sufficient, In the Name of Allah^azwj^ the Bestower of health, In the Name of Allah^azwj^ by Which nothing can adversely affect, and no illness from the earth nor from the sky and He^azwj^ is the Hearing the Knowing.'

ثم قال (صلى الله عليه وآله): كلوا على اسم الله. فأكل رسول الله (صلى الله عليه وآله)، وأكلوا حتى شبعوا، ثم شربوا عليه الماء، ثم أمر بها فحبست. فلما كان في اليوم الثاني جئ بها فقال (صلى الله عليه وآله): أليس هؤلاء أكلوا ـ ذلك ـ السم بحضرتك؟ فكيف رأيت دفع الله عن نبيه وصحابته؟ فقالت: يا رسول الله كنت إلى الآن في نبوتك شاكة، والآن فقد أيقنت أنك رسول الله (صلى الله عليه وآله) حقا، فأنا أشهد أن لا إله إلا الله وحده لا شريك له، وأنك عبده ورسوله ـ حقا ـ وحسن إسلامها.

Then he^saww^ said: Eat in the Name of Allah^azwj^! The Messenger of Allah^saww^ ate his^saww^ fill from it and so did everyone else, then drank water on top of it. Then he^saww^ ordered the Jewish woman to be held captive. On the next day he^saww^ called her over and said: 'Did they all not eat from that poison which you had presented? Did you not see how Allah^azwj^ Defended His Prophet^saww^ and his^saww^ companions?' She said: 'O Messenger of Allah^saww^! Until now I had doubt that you were the true Messenger of Allah^saww^. I hereby bear witness that there is no God but Allah the One without any partner, and that you^saww^ are His Servant and His Messenger truly.' Her Islam was good.

86 ـ قال علي بن الحسين (عليهما السلام): ولقد حدثني أبي، عن جدي أن رسول الله (صلى الله عليه وآله) لما حملت إليه جنازة البراء بن معرور ليصلي عليه قال: أين علي بن أبي طالب؟ قالوا: يا رسول الله إنه ذهب في حاجة رجل من المسلمين إلى قبا.

The Holy Imam Ali Bin Al Hassan Al Askari[asws] said: 'My[asws] father[asws] narrated to me[asws] from my[asws] forefather the Messenger of Allah[saww] that: 'When they brought the dead body of Bara'a Bin Ma'roor and asked him[saww] to perform the Prayer, he[saww] asked: 'Where is Ali Bin Abu Talib[asws]?' They said: 'O Messenger of Allah[saww]! He[asws] has gone to attend to the need of a man from among the Muslims towards the Kaaba.'

فجلس رسول الله (صلى الله عليه وآله) ولم يصل عليه، قالوا: يا رسول الله مالك لا تصلي عليه؟ فقال رسول الله (صلى الله عليه وآله): إن الله عزوجل أمرني أن أؤخر الصلاة عليه إلى أن يحضر ـ ه ـ علي، فيجعله في حل مما كلمه به بحضرة رسول الله ليجعل الله موته بهذا السم كفارة له. فقال بعض من كان حضر رسول الله (صلى الله عليه وآله) وشاهد الكلام الذي تكلم به البراء: يا رسول الله إنما كان مزحا مازح به عليا (عليه السلام) لم يكن منه جدا فيؤاخذه الله عزوجل بذلك.

The Messenger of Allah[saww] sat down and did not perform his Prayer. They asked: 'O Messenger of Allah[saww], Why do you[saww] not perform his Prayer?' The Messenger of Allah [aww] replied: 'Allah the Almighty has Ordered me[saww] to postpone the Prayer until Ali[asws] has come back, so that he[asws] may forgive Bara'a for the words that he spoke about the Messenger of Allah[saww] and Allah[azwj] Caused him to die as a result of the poison, would become an expiation for his sins.' One of them who was present with the Messenger of Allah[saww] at that time and witnessed the conversation of Bara'a said:' O Messenger of Allah[saww]! He was only joking with Ali[asws] and it was not serious talk that Allah[azwj] the Almighty Took him by that.'

قال رسول الله (صلى الله عليه وآله): لو كان ذلك منه جدا لاحبط الله تعالى أعماله كلها، ولو كان تصدق بملء مابين الثرى إلى العرش ذهبا وفضة، ولكنه كان مزحا، وهو في حل من ذلك، إلا أن رسول الله يريد أن لايعتقد أحد منكم أن عليا واجد عليه، فيجدد بحضرتكم إحلاله ويستغفر له ليزيده الله عزوجل بذلك قربة ورفعة في جنانه.

The Messenger of Allah[saww] said: 'If his talk had been serious, then Allah[azwj] the Almighty would have Confiscated all his deeds even though he had given in charity gold and silver from the base of the earth up to the Throne. But he was joking and he is in this situation, and the Messenger of Allah[saww] does not want anyone of you to think that Ali[asws] is annoyed with him, and if he[asws] were to forgive him in your presence, then Allah the Almighty will increase his nearness and his status in His Garden.'

فلم يلبث أن حضر علي (عليه السلام)، فوقف قبالة الجنازة، وقال: رحمك الله يا براء فلقد كنت صواما ـ قواما ـ ولقد مت في سبيل الله. وقال رسول الله (صلى الله عليه وآله): لو كان أحد من الموتى يستغني عن صلاة رسول الله لاستغنى صاحبكم هذا بدعاء علي (عليه السلام) ـ له ـ ثم قام فصلى عليه ودفن. فلما انصرف وقعد في العزاء قال: أنتم يا أولياء البراء بالتهنئة أولى منكم بالتعزية لان صاحبكم عقد له في الحجب قباب من السماء الدنيا إلى السماء السابعة، وبالحجب كلها إلى الكرسي إلى ساق العرش لروحه التي عرج بها فيها، ثم ذهب بها إلى روض الجنان، وتلقاها كل من كان ـ فيها ـ من خزانها، واطلع عليه كل من كان فيها من حور حسانها. وقالوا بأجمعهم له: طوباك ـ طوباك ـ يا روح البراء، إنتظر عليك رسول الله (صلى الله عليه وآله) عليا (عليه السلام) حتى ترحم عليك علي واستغفر لك، أما إن حملة (عرش ربنا حدثونا) عن ربنا أنه قال: يا عبدي الميت في سبيلي، ولو كان عليك من الذنوب بعدد الحصى والثرى، وقطر المطر وورق الشجر، وعدد شعور الحيوانات ولحظاتهم وأنفاسهم وحركاتهم وسكناتهم، لكانت مغفورة بدعاء علي لك.

Meanwhile, Ali^asws presented himself and stood by the dead body and said: 'May Allah^azwj have Mercy on you Bara'a for you used to fast and stand in Prayer and have died in the way of Allah^azwj.' The Messenger of Allah^saww said: 'If ever there was any dead person who had benefited from the Prayer of the Messenger of Allah^saww, then it is this companion of yours by the supplication of Ali^asws for him.' Then he^saww Prayed and got him buried. After the funeral, he^saww sat in his mourning and said: 'O you friends and relatives of Bara'a, you are more deserving to be congratulated rather than condoled because for the sake of your companion veils have been set up from the sky of this world up to the seventh heaven all the way to the Chair and the foot of the Throne and his soul was taken up by these and then into the Garden and was received by all the Trustees of Paradise, and the Houries looked out of their windows at his soul and said, 'Good News for you, good news for you, O soul of Bara'a, the Messenger of Allah^saww waited for Ali^asws to come and ask for forgiveness for you. Be informed that the bearers of the Throne have informed us that Allah^azwj has Said: 'O My servant who has died in My way! Even if your sins would have been the number of the dust particles and the pebbles and the rain drops and the leaves of the tree and hairs on the animals and their vision and their breaths and their movement and their standing still, I would have still Forgiven you **due to the supplication of Ali^asws**.'

قال رسول الله (صلى الله عليه وآله): فتعرضوا يا عباد الله لدعاء علي لكم، ولا تتعرضوا لدعاء علي (عليه السلام) عليكم، فان من دعا عليه أهلكه الله، ولو كانت حسناته عدد ما خلق الله كما أن من دعا له أسعده ـ الله ـ ولو كانت سيئاته ـ ب ـ عدد ما خلق الله.

The Messenger of Allah^saww said: 'Desire to be deserving of the supplication of Ali^asws for you and do not desire for Ali^asws to supplicate against you, for whoever he^asws supplicates against will be destroyed even though his good deeds may be the number of the total deeds of the whole of creation; and if he^asws were to supplicate in your favour, Allah^azwj will Help you although your sins may be the total number of the sins of the whole creation.'

ـ كلام الذئب مع رسول الله (صلى الله عليه وآله): ـ

SPEECH OF THE WOLF WITH THE MESSENGER OF ALLAH[saww]

87 ـ وأما كلام الذئب له: فان رسول الله (صلى الله عليه وآله) كان جالسا ذات يوم إذ جاءه راع ترتعد فرائصه قد استفزعه العجب، فلما رآه ـ رسول الله (صلى الله عليه وآله) ـ من بعيد قال لاصحابه: إن لصاحبكم هذا شأنا عجيبا. فلما وقف قال له رسول الله (صلى الله عليه وآله): حدثنا بما أزعجك.

As for the speech of the wolf with him[saww] – It happened when the Messenger of Allah[saww] was sitting in a session one day and a shepherd came up, and he was trembling after having witnessed something strange. When the Messenger of Allah[saww] saw him coming up from a distance, he[saww] said to his[saww] companions: 'This companion of yours, his story is strange.' When he came closer, the Messenger of Allah[saww] said to him: 'Relate to us the reason for this condition of yours.'

قال الراعي: يا رسول الله أمر عجيب! كنت في غنمي إذ جاء ذنب فحمل حملا فرميته بمقلاعي فانتزعته منه. ثم جاء إلى الجانب الايمن، فتناول منه حملا فرميته بمقلاعي فانتزعته منه ـ ثم جاء إلى الجانب الايسر فتناول حملا فرميته، بمقلاعي فانتزعته ـ ثم جاء إلى الجانب الآخر فتناول حملا فرميته بمقلاعي فانتزعته منه ـ ثم جاء الخامسة هو وانثاه يريد أن يتناول حملا فأردت أن أرميه فأقعى على ذنبه وقال. أما تستحيي ـ أن ـ تحول بيني وبين رزق قد قسمه الله تعالى لي. أفما أحتاج أنا إلي غذاء أتغذى به؟ فقلت: ما أعجب هذا! ذئب أعجم يكلمني ـ ب ـ كلام الادميين.

The Shepherd said: 'O Messenger of Allah[saww], this affair is a strange one! I was with my sheep when a wolf came up and snatched a lamb, but I picked up a stone and threw at it and rescued the lamb. Then it came up from the right hand side to eat the sheep, but once again I beat it off with a stone. Then it came up from the left and once again I beat it off with a stone. Then it came up from another direction and again I beat it off. Once again, for the fifth time, it came up and tried to eat one of the lambs, but I dispelled it away by throwing a stone at it. Then it sat down on its tail and said: 'Are you not ashamed of coming between me and my sustenance which Allah[azwj] has Kept for me? Have I no need for food to satisfy my hunger?' I said: 'This is very strange! A wolf speaks to me in the speech of a human!'

فقال لي الذئب: ألا أنبئك بما هو أعجب من كلامي لك؟ محمد رسول الله (صلى الله عليه وآله) رسول رب العالمين بين الحرتين، يحدث الناس بأنباء ما قد سبق من الاولين ومالم يأت من الاخرين. ثم اليهود مع علمهم بصدقه، ووجودهم له في كتب رب العالمين بأنه أصدق الصادقين وأفضل الفاضلين يكذبونه ويجحدونه وهو بين الحرتين، وهو الشفاء النافع، ويحك يا راعي آمن به تأمن من عذاب الله، وأسلم له ـ تسلم ـ من سوء العذاب الاليم. فقلت له: والله لقد عجبت من كلامك، واستحييت من منعي لك ما تعاطيت أكله فدونك غنمي، فكل منها ماشئت لا ادافعك ـ ولا امانعك.

The wolf said to me: 'Shall I tell you about something which is even more strange than my speech with you? Muhammad^saww the Messenger of Allah^azwj, the Messenger^saww of the Lord of the worlds was between two rocky places and was relating to the people about the history of the former people and informing them about the later people to come. Then the Jews, despite knowing about his^saww truth, and his^saww existence in the Books of the Lord of the worlds verifying him^saww to be the most truthful one and the most prestigious one, falsified him^saww and denied him^saww and he^saww was between the two rocky places, and he^saww was the healer and profited them. O shepherd! Go and believe in him^saww so that you may remain safe from the Punishment of Allah^azwj, and submit to him^saww, so that you may be safe from grievous punishment.' I said to the wolf: 'By Allah^azwj! I am astonished at your talk and am embarrassed at having prevented you from your food. Take from my sheep, and eat to your fill and I will not dispel you. You are safe.'

فقال لي الذئب: يا عبدالله احمد الله إذ كنت ممن يعتبر بآيات الله، وينقاد لامره لكن الشقي كل الشقي من يشاهد آيات محمد (صلى الله عليه وآله) في أخيه علي بن أبي طالب (عليه السلام) وما يؤديه عن الله عزوجل من فضائله، ومايراه من وفور حظه من العلم الذي لا نظير له ـ فيه ـ، والزهد الذى لا يحاذيه أحد فيه، والشجاعة التى لا عدل له فيها ونصرته للاسلام التي لا حظ لاحد فيها مثل حظه. ثم يرى مع ذلك كله رسول الله يأمر بموالاته وموالاة أوليائه والتبري من أعدائه ويخبر أن الله تعالى لا يتقبل من أحد عملا وإن جل وعظم ممن يخالفه، ثم هو مع ذلك يخالفه، ويدفعه عن حقه ويظلمه، ويوالي أعداءه، ويعادي أولياءه إن هذا لاعجب من منعك إياي.

The wolf said to me: 'O servant of Allah^azwj! Praise Allah^azwj for having Made you from those that learn lessons from the Signs of Allah^azwj and obeys His Commands. But, the doubter of all doubters is the one who witnesses the signs of Muhammad^saww and his^saww brother Ali Bin Abu Talib^asws that he^asws had from Allah the Almighty from his^asws virtues, and they witness that there is no equal to him^asws in his^asws knowledge, and there is no one more abstemious than him^asws, and in bravery there is none like him^asws who has helped Islam like he^asws has. Then they witnessed all that the Messenger of Allah^saww ordered about befriending his^asws friends and staying away from his^asws enemies, and informed you that Allah^azwj will not Accept any deed, regardless of how great and preferred it may be if you were to oppose him^asws. And now, after this if one was to oppose him^asws and deny his^asws rights and

be unjust to him^asws, befriend his^asws enemies, and be inimical to his^asws friends, then this is stranger that what you witness from me.'

قال الراعي: فقلت ـ له ـ: أيها الذئب أو كائن هذا؟ قال: بلى، و ـ ما ـ هو أعظم منه سوف يقتلونه باطلا، ويقتلون أولاده ويسبون حرمهم، و ـ هم ـ مع ذلك يزعمون أنهم مسلمون، فدعواهم أنهم على دين الاسلام مع صنيعهم هذا بسادة ـ أهل ـ الاسلام أعجب من منعك لي. لاجرم أن الله تعالى قد جعلنا معاشر الذئاب ـ أنا ونظرائي ـ من ـ المؤمنين ـ نمزقهم في النيران يوم فصل القضاء، وجعل في تعذيبهم شهواتنا، وفي شدائد آلامهم لذاتنا.

The shepherd said, 'I said to the wolf: 'Is this going to happen?' The wolf said: 'Yes. Very soon they will kill him^asws and his children^asws and make captives of his womenfolk^asws, and despite all this they will claim themselves to be Muslims, and this deed of theirs to be considered (by them) an Islamic one. **Isn't their Islam more strange that what you have witnessed from me?** For this crime of theirs, Allah^azwj has Made it for the wolves – I and my fellow believers among the wolves – to be in between the Fires on the Day of Separation (Qiyamat) to go and tear these criminals apart and devour them, and in this hardship of their pain is our delight.'

قال الراعي: فقلت: والله لو لا هذه الغنم ـ بعضها لي ـ وبعضها أمانة في رقبتي لقصدت محمدا حتى أراه. فقال لي الذئب: يا عبدالله امض إلى محمد، واترك علي غنمك لارعاها لك. فقلت: كيف أثق بأمانتك؟ فقال لي: يا عبدالله إن الذي أنطقني ـ ب ـ ما سمعت هو الذي يجعلني قويا أمينا عليها، أو لست مؤمنا بمحمد، مسلما له ما أخبر به عن الله تعالى في أخيه علي؟ فامض لشأنك فاني راعيك، والله عزوجل ثم ملائكته المقربون رعاة ـ لي ـ إذ كنت خادما لولي علي (عليه السلام). فتركت غنمي على الذئب والذئبة وجئتك يا رسول الله.

The shepherd said, 'I said to the wolf: 'Had I not had these sheep, some of which are mine and some I hold in trust, I would have gone to see Muhammad^saww.' The wolf said to me: 'O servant of Allah^azwj! Proceed towards Muhammad^saww whilst I attend to your sheep, go and see him^saww.' I said: How can I put them in your trust?' The wolf said to me: 'O servant of Allah^azwj! The One Who Made me heard will Make me trustworthy to you, or are you not a believer in Muhammad^saww, or have you not submitted to what he^saww has related from Allah the High about his^saww brother Ali^asws? Go and see him^saww and I will look after the sheep, and Allah the Almighty and then the Angels of Proximity will look after me, for I was a servant of a friend of Ali^asws.' The shepherd said: 'And so I left my flock of sheep with the wolf and came to you O Messenger of Allah^saww.'

فنظر رسول الله (صلى الله عليه وآله) في وجوه القوم، وفيها ما يتهلل سرورا ـ به ـ وتصديقا، وفيها ما تعبس شكا فيه وتكذيبا، يسر المنافقون إلى أمثالهم: هذا قد واطأه محمد على هذا الحديث ليختدع به الضعفاء الجهال.

The Messenger of Allah saww surveyed the faces of the people around him saww and saw that some of them had believed the story of the shepherd to be true and were pleased with it, while some of them had doubts in their minds and had falsified it, and the hypocrites said to their like: 'Muhammad saww has conspired with the shepherd to concoct this story so that he saww can ensnare the weak and the ignorant in his saww deception.'

فتبسم رسول الله (صلى الله عليه وآله)، وقال: لئن شككتم أنتم فيه فقد تيقنته أنا وصاحبي الكائن معي في أشرف المحال من عرش الملك الجبار، والمطوف به معي في أنهار الحيوان من دار القرار، والذي هو تلوي في قيادة الاخيار، والمتردد معي في الاصلاب الزاكيات، والمتقلب معي في الارحام الطاهرات، والراكض معي في مسالك الفضل، والذي كسي ما كسيته من العلم والحلم والعقل وشقيقي الذي انفصل مني عند الخروج إلى صلب عبدالله وصلب أبي طالب، وعديلي في اقتناء المحامد والمناقب علي بن أبي طالب (عليه السلام) آمنت به أنا والصديق الاكبر، وساقي أوليائي من نهر الكوثر آمنت به أنا والفاروق الاعظم، وناصر أوليائي السيد الاكرم آمنت به أنا، ومن جعله الله محنة لاولاد الغي و ـ رحمة لاولاد ـ الرشد، وجعله للموالين له أفضل العدة آمنت به أنا، ومن جعله الله لديني قواما، ولعلومي علاما، وفي الحروب مقداما وعلى أعدائي ضرغاما، أسدا قمقاما.

The Messenger of Allah saww smiled and said: 'If you are in doubt about this story of the shepherd then so be it, I saww and my saww companion asws who has a prestigious position from the Throne of the Mighty King, and will be walking besides me saww on the rivers of life in the Heaven of Bliss, and will be the leader of the good ones, and his asws light will be with my aww light in the purified places and with pure people, and will be honoured with me asws and with the same knowledge and understanding and intellect and my saww brother who separated out from me saww from the loins of Abdullah asws and from the loins of Abu Talib asws, and is the same in his asws acquisition of praiseworthy attributes and qualities as I saww am, Ali Bin Abu Talib asws believe the shepherd. I saww believe in him and the great truthful one asws, and the quencher of the thirst of his asws friends from the river of Kawther. I saww and the Great Divider asws, and the helper of his asws friends, the Prestigious Master asws believes in the shepherd and so do I saww. **And Allah azwj Made his asws friendship and his asws enmity a distinguishing sign between good and illegitimate children**. I saww believe that his asws friends have been made preferable over others, and Allah azwj has Made him asws the strengthening backbone of my saww religion, and an indicator of my saww knowledge. In the war against my saww enemies he asws is the foremost, bold as a lion.'

آمنت به أنا ومن سبق الناس إلا الايمان، فتقدمهم إلى رضا الرحمن، وتفرد دونهم بقمع أهل الطغيان، وقطع بحججه وواضح بيانه معاذير أهل البهتان آمنت به أنا وعلي بن أبي طالب الذي جعله الله لي سمعا وبصرا، ويدا ومؤيدا وسندا وعضدا، لا ابالي - ب - من خالفني إذا وافقني، ولا أحفل بمن خذلني إذا وازرني، ولا أكترث بمن ازورعني إذا ساعدني. آمنت به أنا ومن زين الله به الجنان وبمحبيه، وملا طبقات النيران بمبغضيه وشانئيه، ولم يجعل أحدا من أمتي يكافيه ولا يدانيه، لن يضرني عبوس المتعبسين منكم إذا تهلل وجهه، ولا إعراض المعرضين منكم إذا خلص لي وده. ذاك علي بن أبي طالب، الذي لو كفر الخلق كلهم من أهل السماوات والارضين لنصر الله عزوجل به وحده هذا الدين، والذي لو عاداه الخلق كلهم لبرز إليهم أجمعين، باذلا روحه في نصرة كلمة - الله - رب العالمين، وتسفيل كلمات إبليس اللعين.

'I believe in him[asws] that he[asws] was the first among the people to declare faith, and preceded them in attaining the Pleasure of the Beneficent, and is unique in the suppression of the tyrannical people, and cuts off their arguments by his[asws] clear proofs, the excuses of the slanderous people. I[saww] and Ali Bin Abu Talib[asws], whom Allah[azwj] has Made my[saww] ears and my[saww] eyes, my[saww] hands and my[saww] helper and supporter, believe in this shepherd. I do not care about the opposition of others so long as he[asws] is with me[saww] or if others let me down on their promises as he[asws] is my successor, or if others hurt me[asws] as he[asws] is my[saww] helper. I[saww] believe in this shepherd and so does the one[asws] whom Allah[azwj] will make the adornment of the Gardens along with those that love him[asws] and will fill the layers of the Fire by those that hate him[asws] and oppose him[asws], and neither Make anyone from the community equal to him[asws] nor his[asws] associate. The frowning of the frowners among you does not affect me[saww] nor do I[saww] get frustrated by the frustrators from among you, so long as he[asws] loves me[saww]. **And that is Ali Bin Abu Talib[asws], who, even if the whole of creation were to turn to infidelity, from those in the heavens and those in the earth, Allah[azwj] will Help this religion by his[asws] help alone**. **Even if the whole creation were to become enemies, He[azwj] will send him[asws] alone against all of them**. He[asws] will help the Words of Allah[azwj] the Lord of the worlds, and lower the words of Iblees[la] the accursed.'

ثم قال (صلى الله عليه وآله): هذا الراعي لم يبعد شاهده، فهلموا بنا إلى قطيعه ننظر إلى الذئبين فان كلمانا ووجدناهما يرعيان غنمه، وإلا كنا على رأس أمرنا. فقام رسول الله (صلى الله عليه وآله) ومعه جماعة كثيرة من المهاجرين والانصار، فلما رأوا القطيع من بعيد، قال الراعي: ذلك قطيعي. فقال المنافقون: فأين الذئبان؟ فلما قربوا، رأوا الذئبين يطوفان حول الغنم يردان عنها كل شئ يفسدها.

The he[saww] said: 'This shepherd is not far from where he witnessed this, so let us go and see the two wolves where they are see if they are tending his flock. The Messenger of Allah[saww] stood up, and there were a lot of people from among the Emigrants and the Helpers, and went towards the spot where the wolves were. When they approached the spot, the shepherd said: 'That is my flock over there!' The hypocrites said: 'Where are the two wolves?' When they came nearer, they saw the two wolves circling the flock of sheep and bringing back the stray ones.

فقال لهم رسول الله (صلى الله عليه وآله): أتحبون أن تعلموا أن الذئب ماعنى غيري بكلامه؟ قالوا: بلى يا رسول الله. قال: احيطوا بي حتي لا يراني الذئبان، فأحاطوا به (صلى الله عليه وآله)، فقال للراعي: يا راعي قل للذئب: من محمد الذي ذكرته من بين هؤلاء؟ ـ فقال الراعي للذئب ماقاله رسول الله (صلى الله عليه وآله) ـ.

The Messenger of Allah[saww] said to them: 'If you want, Shall I show you that the only reason for the speech of the wolf was to see me[saww]? The said: Yes, O Messenger of Allah[saww]!' He[saww] said: 'Form a circle around me so that they two wolves cannot see me.' They all gathered around him[saww]. He[saww] said to the shepherd: 'Go and say to the wolf, 'The Muhammad[saww] that you spoke to me about, who is he[saww] from among these?' The shepherd said to the wolf what the Messenger of Allah[saww] told him to say.

قال: فجاء الذئب إلى واحد منهم وتنحى عنه، ثم جاء إلى آخر وتنحى عنه فما زال كذلك حتى دخل وسطهم، فوصل إلى رسول الله (صلى الله عليه وآله) هو وأنثاه، وقالا: السلام عليك يا رسول رب العالمين وسيد الخلق أجمعين. ووضعها خدودهما على التراب، ومرغاها بين يديه، وقالا: نحن كنا دعاة إليك، بعثنا إليك هذا الراعي وأخبرناه بخبرك.

The wolf came up to one of them and the walked away, then he came up to another one of them and then walked away again until he entered inside the circle and came up to the Messenger of Allah[saww], along with its female partner and said: 'Peace be on you, O Messenger of Allah[saww] the Lord of the worlds and the Master of all creation!' The wolves then started rolling in the dust by his[saww] feet, and placed their cheeks on the ground in front of him[asws] and said: 'We were your advocates in sending this shepherd to you and gave him your[saww] news.'

فنظر رسول الله (صلى الله عليه وآله) إلى المنافقين معه فقال: ما للكافرين عن هذا محيص، ولا للمنافقين عن هذا موئل ولا معدل. ثم قال رسول الله (صلى الله عليه وآله) هذه واحدة، قد علمتم صدق الراعي فيها، أفتحبون أن تعلموا صدقه في الثانية؟ قالوا: بلى يا رسول الله. قال: أحيطوا بعلي بن أبي طالب (عليه السلام). ففعلوا، ثم نادى رسول الله (صلى الله عليه وآله): أيها الذئبان إن هذا محمد، قد أشرتما للقوم إليه وعينتما عليه، فأشيرا وعينا علي بن أبي طالب الذي ذكرتماه بما ذكرتماه.

The Messenger of Allah[saww] looked at the hypocrites and said: 'The unbelievers cannot avoid this and nor can the hypocrites have any excuse after this.' Then the Messenger of Allah[saww] said: 'This is one of the shepherd's claim that you have found to be true. Would you like to know about the truth of the other claim?' They said: 'Yes, O Messenger of Allah[saww]!' He[saww] said: 'Form a circle around Ali Bin Abu Talib[asws].' They did that. Then the Messenger of Allah[saww] called out: 'O you two wolves! This is

Muhammadsaww that you have made known to these people and pointed out to them, similarly you should point out Ali Bin Abu Talibasws about whom you mentioned in your speech.'

قال: فجاء الذئبان، وتخللا القوم، وجعلا يتأملان الوجوه والاقدام، فكل من تأملاه أعرضا عنه، حتى بلغا عليا (عليه السلام) فلما تأملاه مرغا في التراب أبدانهما، ووضعا - على الارض - بين يديه خدودهما، وقالا: السلام عليك يا حليف الندى ، ومعدن النهى ، ومحل الحجى - وعالما - بما في الصحف الاولى - و - وصي المصطفى. السلام عليك يا من أسعد الله به محبيه، وأشقى بعداوته شانئيه وجعله سيد آل محمد وذويه. السلام عليك يا من لو أحبه أهل الارض كما يحبه أهل السماء لصاروا خيار الاصفياء، ويا من لو أحسن بأقل قليل من أنفق في سبيل الله ما بين العرش إلى الثرى لانقلب بأعظم الخزي والمقت من العلي الاعلى.

The Holy Imam Hassan Al Askariasws said: 'The two wolves went toward the people, and looked at their faces and their feet. They would then walk away from them until they came to Aliasws. They then placed their cheeks on the ground in front of himasws and rolled over in the dust and said: 'Peace be upon youasws O Ally of the Callersaww, and the Discourager of the enemies, and the place of our Pilgrimage, and the knower of that which is in the previous Books and the Trusteeasws of Mustafasaww. Peace be on youasws O helper from Allahazwj for yourasws friends, and whose enemies have been denominated as doubters, and youasws have been made the Chief of the Progeny of Muhammadsaww. Peace be on youasws O one for whom, **if all the people of the world were to love himasws as the people of the heavens love yousaww, they would all become good; and O one for whom, if anyone were to harbour the smallest amount of hypocrisy, and were to spend in the way of Allahazwj all that is between the Throne and the ground, will be greatly humiliated and face the Wrath of the Most Highazwj**.'

قال: فعجب أصحاب رسول الله (صلى الله عليه وآله) الذين كانوا معه، وقالوا: يا رسول الله ما ظننا أن لعلي هذا المحل من السباع مع محله منك . قال رسول الله (صلى الله عليه وآله): فكيف لو رأيتم محله من سائر الحيوانات المبثوثات في البر والبحر، وفي السماوات والارض، والحجب والعرش والكرسي، والله لقد رأيت من تواضع أملاك سدرة المنتهى لمثال علي المنصوب بحضرتهم - ليشيعوا بالنظر إليه بدلا من النظر إلى علي كلما اشتاقوا إليه - ما يصغر في جنبه تواضع هذين الذئبين. وكيف لا يتواضع الاملاك وغيرهم من العقلاء لعلي (عليه السلام)؟ وهذا رب العزة قد آلى (على نفسه) قسما حقا: لا يتواضع أحد لعلي (عليه السلام) قدر شعرة إلا رفعه الله في علو الجنان مسيرة مائة ألف سنة. وإن التواضع الذي تشاهدون، يسير قليل في جنب هذه الجلالة والرفعة اللتين عنهما تخبرون.

The Holy Imam Hassan Al Askariasws said: 'The companions of the Messenger of Allahsaww were amazed and what had happened and said: 'O Messenger of Allahsaww! We never thought that Aliasws had this status among the animals that heasws has with us.' The Messenger of Allahsaww said: 'What will happen to you when you see hisasws status among the rest of the animals of the land and

sea, and in the sky and earth, and the Veils and the Throne and the Chair? By Allah[azwj]! I have seen from the desires of the Angels at *Sidrat Ul Muntaha* a likeness of Ali[asws] dedicated to his[asws] presence, so that whoever desires to look at him[asws] can look at it, as they all eagerly wish to do so. The reverence they display for him[asws] is far greater than that shown by these two wolves. And why should not the Angels and others from the people of intellect not revere Ali[asws]? And the Lord of Honour has Sworn on Himself Truly: 'If anyone were to revere Ali[asws] even to the extent of a hair, I[azwj] will Elevate his status in the Gardens the distance of a hundred thousand years. **This magnificence of Ali[asws] that I[saww] told you about is very little compared to what it actually is**.'

ـ حديث حنين العود، وفيه ما يدل على فضل على (عليه السلام): ـ

HADEETH OF THE WAILING OF THE TRUNK AND THE VIRTUES OF ALI^asws WITH IT

88 ـ وأما حنين العود إلى رسول الله (صلى الله عليه وآله)، فان رسول الله (صلى الله عليه وآله) كان يخطب بالمدينة إلى جذع نخلة في صحن مسجدها، فقال له بعض أصحابه: يا رسول الله إن الناس قد كثروا، وأنهم يحبون النظر إليك إذا خطبت. فلو أذنت ـ في ـ أن نعمل لك منبرا له مراق ترقاها فيراك الناس إذا الناس إذا خطبت. فأذن في ذلك.

As for the wailing of the trunk to the Messenger of Allah^saww, it happened like this - The Messenger of Allah^saww used to sit with his^saww back leaning on the trunk of a palm tree during the delivery of his^saww sermons in the courtyard of the Mosque. Some of the companions said to him^saww: 'O Messenger of Allah^saww! A lot of people have gathered and they would love to see you^saww when you^saww deliver your^saww sermon. If you permit us, then we would make a pulpit for you^saww which would eliminate the obstructions of people to the people during your^saww sermons.' He^saww gave the authorization for it.

فلما كان يوم الجمعة مر بالجذع، فتجاوزه إلى المنبر فصعده، فلما استوى عليه حن إليه ذلك الجذع حنين الثكلى، وأن أنين الحبلى، فارتفع بكاء الناس وحنينهم وأنينهم، وارتفع حنين الجذع وأنينه في حنين الناس وأنينهم ارتفاعا بينا.

When it was the day of Friday, he^saww went past the trunk, surveyed the pulpit and then sat on it. The trunk started to wail at that, just like a woman wails at the loss of her child or during childbirth. The people of the Mosque, at hearing this, started wailing and groaning, and the wailing of the trunk increased along with the wailing and groaning of the people.

فلما رأى رسول الله (صلى الله عليه وآله) ذلك نزل عن المنبر، وأتى الجذع فاحتضنه ومسح عليه يده، وقال: اسكن فما تجاوزك رسول الله (صلى الله عليه وآله) تهاونا بك، ولا استخفافا بحرمتك ولكن ليتم لعباد الله مصلحتهم، ولك جلالك وفضلك إذ كنت مستند محمد رسول الله. فهدأ حنينه وأنينه، وعاد رسول الله (صلى الله عليه وآله) إلى منبره، ثم قال: معاشر المسلمين هذا الجذع يحن إلى رسول رب العالمين، ويحزن لبعده عنه وفي عباد الله ـ الظالمين أنفسهم ـ من لا يبالي: قرب من رسول الله (صلى الله عليه وآله) أو بعد ـ و ـ لولا أني ما احتضنت هذا الجذع، ومسحت يدي عليه ما هدأ حنينه ـ وأنينه ـ إلى يوم القيامة.

When the Messenger of Allah[saww] saw this, he[saww] came down from the pulpit, took the trunk in his arms and moved his[saww] arm of consolence over it and said: 'Calm down, for the Messenger of Allah[saww] did not perceive this as an insult to you, nor belittled your sanctity, but this was for the correction of the servants of Allah[azwj], but your magnificence and your preference is noted by the Messenger of Allah[saww] in your longing and wailing. The Messenger of Allah[saww] went back on the pulpit and said: 'Group of Muslims! This trunk wails and groans due to its separation from the Messenger of Allah[saww] but **I[saww] grieve for those servants of Allah[azwj] who have been unjust to their own souls who are not concerned whether they are near to the Messenger of Allah[saww] or whether they are far from him[saww]**. Had I[saww] not taken the trunk in my arms and consoled it by my[saww] hands, it would not have calmed down till the Day of Judgment.'

وإن من عباد الله وإمائة لمن يحن إلى محمد رسول الله وإلى علي ولي الله كحنين هذا الجذع، وحسب المؤمن أن يكون قلبه على موالاة محمد وعلي وآلهما الطيبين ـ الطاهرين ـ منطويا، أرأيتم شدة حنين هذا الجذع إلى محمد رسول الله؟ كيف هدأ لما احتضنه محمد رسول الله ومسح يده عليه؟ قالوا بلى: يا رسول الله.

'And there are some from the male and female slaves of Allah[azwj] who come to Muhammad[saww] the Messenger of Allah[azwj] and to Ali[asws] the Guradian from Allah[azwj] like the grieving of this trunk, and it is sufficient for a believer that his heart should be on the friendship of Muhammad[saww] and the goodly and purified Progeny[asws] as implied. Did you not see the intensity of the wailing of this trunk to Muhammad the Messenger of Allah[saww]? How it would not calm down until Muhammad the Messenger of Allah[saww] consoled it with his[saww] hands?' They said: 'Yes, Messenger of Allah[saww]!'

قال رسول الله (صلى الله عليه وآله): والذى بعثني بالحق نبيا، إن حنين خزان الجنان وحور عينها وسائر قصورها ومنازلها إلى من يتولى محمدا وعليا وآلهما الطيبين ويبرأ من أعدائهم، لاشد من حنين هذا الجذع الذي رأيتموه إلى رسول الله. وإن الذي يسكن حنينهم وأنينهم، ما يرد عليهم من صلاة أحدكم ـ معاشر شيعتنا ـ على محمد وآله الطيبين، أو صلاته لله نافلة، أو صوم أو صدقة. وإن من عظيم ما يسكن حنينهم إلى شيعة محمد وعلي ما يتصل ـ بهم ـ من إحسانهم إلى إخوانهم المؤمنين، ومعونتهم لهم على دهرهم، يقول أهل الجنان بعضهم لبعض: لا تستعجلوا صاحبكم، فما يبطئ عنكم إلا للزيادة في الدرجات العاليات في هذه الجنان باسداء المعروف إلى إخوانه المؤمنين.

The Messenger of Allah[saww] said: 'By the One Who Sent Me[saww] as a Prophet, the wailing and grieving of the Gardens and **the virgin Houries** and the rest of the Palaces and the levels for those that love Muhammad[saww] and Ali[asws] and their goodly Progeny[asws], and for those that keep away from their[asws] enemies, is far more intense from the wailing of this trunk to the Messenger of Allah[saww] which you have just seen. **They only calm down from their wailing and grieving when one of you – group of our Shiites - send**

salutations to Muhammad^saww and his^saww goodly Progeny, or when you Pray the recommended Prayers, or fast or give charity. And the greatest thing which calms them down from their wailing is when a Shiite of Muhammad^saww and Ali^asws performs a good deed towards his believing brother and helps him in his difficulties. Some of the people of the Gardens say to the others: 'Do not be impatient for the reception of your companion, the reason for his delay is that there should be an increase in his levels of loftiness in these Gardens for his helping his believing brothers.'

وأعظم من ذلك - مما يسكن حنين سكان الجنان وحورها إلى شيعتنا - ما يعرفهم الله من صبر شيعتنا على التقية واستعمالهم التورية ليسلموا بها من كفرة عباد الله وفسقتهم فحينئذ يقول خزان الجنان وحورها: لنصبرن على شوقنا إليهم - وحنيننا - كما يصبرون على سماع المكروه في ساداتهم وأئمتهم، وكما يتجرعون الغيظ ويسكتون عن إظهار الحق لما يشاهدون من ظلم من لايقدرون على دفع مضرته.

'**And even greater than this, which calms down the wailing of the people of the Gardens and the Houries for our^asws Shiites is when Allah^azwj Informs them about the patience that our^asws Shiites observe in their dissimulation for their safety from the infidelity of the servants of Allah^azwj and their mischief and they bear these difficulties**. The trustees of the Gardens and its Houries say: 'We will be patient in our desire for them and our wailing for them like their patience when they hear abhorrent talk about their representatives and their Imams^asws, and like when **they swallow their anger and do not manifest the truth when they see the injustices over which they have no power to dispel its adversities**.'

فعند ذلك يناديهم ربنا عزوجل: " يا سكان جناني ويا خزان رحمتي ما لبخل أخرت عنكم أزواجكم وساداتكم، ولكن ليستكملوا نصيبهم من كرامتي بمواساتهم إخوانهم المؤمنين، والاخذ بأيدي الملهوفين، والتنفيس عن المكروبين، وبالصبر على التقية من الفاسقين والكافرين، حتى إذا استكملوا أجزل كراماتي نقلتهم إليكم على أسر الاحوال وأغبطها فابشروا ". فعند ذلك يسكن حنينهم وأنينهم.

'Our Lord the Almighty Calls out to them: 'O inhabitants of My^azwj Gardens, and O Trustees of My^azwj Mercy! I^azwj have not delayed your meeting with your husbands and your masters due to niggardliness, but they should complete their share of My^azwj Dignity by equality with their believing brothers, and holding the hands of the distraught among them, and take away their distress, and observe patience by dissimulation from the mischief makers and the infidels, and when they complete taking their share of My Dignity, then I^azwj will Transfer them in a goodly state to you.' When they hear this Call, they calm down from their wailing and groaning.

ـ قلب السم على اليهود: ـ

OVERTURNING OF THE POSION BACK ONTO THE JEWS

89 ـ وأما قلب الله السم على اليهود الذين قصدوه ـ به ـ ـ وأهلكهم الله به ـ فان رسول الله (صلى الله عليه وآله) لما ظهر بالمدينة اشتد حسد " ابن أبي " له، فدبر عليه أن يحفر له حفيرة في مجلس من مجالس داره، ويبسط فوقها بساطا، وينصب في أسفل الحفيرة أسنة رماح ونصب سكاكين مسمومة، وشد أحد جوانب البساط والفراش إلى الحائط ليدخل رسول الله (صلى الله عليه وآله) وخواصه مع علي (عليه السلام)، فاذا وضع رسول الله (صلى الله عليه وآله) رجله على البساط وقع في الحفيرة، وكان قد نصب في داره، وخبأ رجالا بسيوف مشهورة يخرجون على علي (عليه السلام) ومن معه عند وقوع محمد (صلى الله عليه وآله) في الحفيرة فيقتلونهم بها ودبر أنه إن لم ينشط للقعود على ذلك البساط أن يطعموه من طعامهم المسموم ليموت هو وأصحابه معه جميعا.

As for the overturning by Allah azwj of the poison back on to the Jews who had conspired to kill the Messenger of Allah saww with it, and Destroy them with the very same poison, it happened like this – When the Messenger of Allah saww made apparent the religion in Medina, the envy of Ibn Abi was intense against him saww. He then excavated a big hole in his house and placed poison drenched spears and knives at the bottom of the pit and covered it up by a carpet above it, one end of which he tied it to the wall, so that when the Messenger of Allah saww comes up along with his special ones with Ali asws, and the Messenger of Allah saww places his saww foot on it, would fall down inside it, and he had placed some armed men inside a room who would then come out to Ali asws and those with him asws and kill them, and Muhammad saww inside the pit would also be killed. And he also planned that if they were not to sit on the carpet and fall down, then he would also poison the food which would kill him saww and all his saww companions.'

فجاءه جبرئيل (عليه السلام) وأخبره بذلك، وقال له: إن الله يأمرك أن تقعد حيث يقعدك وتأكل مما يطعمك، فانه مظهر عليك آياته، ومهلك أكثر من تواطأ على ذلك فيك. فدخل رسول الله (صلى الله عليه وآله) وقعد على البساط، وقعدوا عن يمينه وشماله وحواليه، ولم يقع في الحفيرة، فتعجب ابن ابي ونظر، فاذا قد صار ما تحت البساط أرضا ملتئمة. وأتى رسول الله (صلى الله عليه وآله) وعليا (عليه السلام) وصحبهما بالطعام المسموم، فلما أراد رسول الله (صلى الله عليه وآله) وضع يده في الطعام قال: يا علي أرق هذا الطعام بالرقية النافعة.

The Archangel Jibraeel asws informed him saww about all this and said to him saww: 'Allah azwj Orders you to sit wherever he makes you sit, and eat from that which he makes you eat, for He azwj will show to you His azwj Signs, and destroy many

from those who conspired against you.' The Messenger of Allah^saww entered and sat on the carpet, and the companions sat on his^saww right and on his^saww left and around him^saww, and did not fall into the pit. Ibn Abi was astonished and saw that the land had become of the same level as that outside of the carpet and the pit was no more there. Then he brought to the Messenger of Allah^saww and Ali^asws and the companions, the food which had been fried in poison. When the Messenger of Allah^saww intended to eat the food he^saww placed his^saww hand on it and said: 'O Ali^asws! Recite over this food the profitable recitation.'

فقال علي (عليه السلام): " بسم الله الشافي، بسم الله الكافي، بسم الله المعافي، بسم الله الذي لايضر مع اسمه شئ ـ ولا داء ـ في الارض ولا في السماء، وهو السميع العليم ". ثم أكل رسول الله (صلى الله عليه وآله) وعلي (عليه السلام) ومن معهما حتى شبعوا.

Ali^asws recited: 'In the Name of Allah the Healer, In the Name of Allah the Sufficient, In the Name of Allah the Forgiver, In the Name of Allah with Whose Name nothing can adversely affect nor any illness in the earth and in the sky and He is the Hearing the Knowing.' Then the Messenger of Allah^saww and Ali^asws and those with them^asws ate to their fill.

ثم جاء أصحاب عبدالله بن ابي وخواصه، فأكلوا فضلات رسول الله (صلى الله عليه وآله) وصحبه، ظنا منهم أنه قد غلط ولم يجعل فيه سما لما رأوا محمدا وصحبه لم يصبهم مكروه. وجاءت بنت عبدالله بن ابي إلى ذلك المجلس المحفور تحته، المنصوب فيه ما نصب، وهي كانت دبرت ذلك، ونظرت فاذا ما تحت البساط أرض ملتئمة، فجلست على البساط واثقة، فأعاد الله الحفيرة بما فيها فسقطت فيها وهلكت، فوقعت الصيحة.

Afterwards (when all the guests had left), the companions of Abdullah Bin Abi and their special ones ate the leftovers from the meal of the Messenger of Allah^saww and his^saww companions. They thought that there had been a mistake and there was no poison in the food as Muhammad^saww and his^saww companions came to no harm from it. The daughter of Abdullah Bin Abi came to the gathering and sat on the carpet, and underneath it was established what was established (poisoned spears and knives) as she had conspired for. She saw that the ground was level under the carpet and so she sat on it. Allah^azwj Made the ground as it was before and the pit reappeared, and she fell down into it screaming and got killed.'

فقال عبدالله بن ابي: إياكم ـ و ـ أن تقولوا أنها سقطت في الحفيرة، فيعلم محمد ما كنا دبرناه عليه. فبكوا ـ وقالوا: ـ ماتت العروس ـ وبعلة عرسها كانوا دعوا رسول الله (صلى الله عليه وآله) ـ ومات القوم الذين أكلوا فضلة رسول الله (صلى الله عليه وآله).

Abdullah Bin Abi said: 'Beware! Do not say that that she fell down the pit, or else Muhammad[saww] will come to know what we had plotted against him[saww].' He wailed and said: 'The bride has been killed whose marriage feast had prepared for the Messenger of Allah[saww]!' The people who had eaten the leftovers of the Messenger of Allah[saww] were all killed by the poison in the food.

فسأل ـ ـ ه ـ رسول الله عن سبب موت الابنة والقوم؟ فقال ابن ابـي: سقطت من السطح، ولحق القوم تخمة. فقال رسول الله (صلى الله عليه وآله): ـ الله ـ أعلم بماذا ماتوا. وتغافل عنهم.

The Messenger of Allah[saww] later on asked him about the cause of the death of his daughter and his people. Ibn Abi said: 'She fell off the roof, and the people died as a result of over eating.' The Messenger of Allah[saww] said: 'Allah[azwj] Knows how they died,' He[saww] did not tell him.

ـ نظير المعجزة المذكورة لعلي (عليه السلام): ـ

SIMILAR MIRACLE OF ALI[asws]

90 ـ قال على بن الحسين (عليهما السلام): وكان نظيرها لعلي بن أبي طالب (عليه السلام) مع جد بن قيس وكان تالي عبدالله بن ابي في النفاق، كما أن علي تالي رسول الله (صلى الله عليه وآله) في الكمال والجمال والجلال.

The Holy Imam Ali Bin Al Husayn[asws] said: 'This was seen with Ali Bin Abu Talib[asws] with Jad Bin Qays who was the follower of Abdullah Bin Abi in the same way as Ali[asws] was of the Messenger of Allah[saww] in perfection, beauty and majesty.'

وتفرد جد مع عبدالله بن ابي ـ بعد هذه القصة التي سلم الله منها محمدا وصحبه وقلبها على عبدالله بن ابي ـ فقال له: إن محمدا (صلى الله عليه وآله) ماهر بالسحر، وليس علي (عليه السلام) كمثله، فاتخذ أنت يا جد لعلي دعوة بعد أن تتقدم في تنبيش أصل حائط بستانك، ثم يقف رجال خلف الحائط بخشب يعتمدون بها على الحائط، ويدفعونه على علي (عليه السلام) ـ ومن معه ـ ليموتوا تحته.

After having witnessed this event in which Allah[azwj] safeguarded Muhammad[saww] and his[saww] companions and overturned the plot back on to Abdullah Bin Abi, who said to Jad Bin Qays: 'This Muhammad[saww] is an expert magician, but Ali[asws] is not like him[saww]. O Jad! Invite Ali[asws] to a meal, and get the foundation of the wall dug up and let it rest on some people supporting it with pieces of wood. When Ali[asws] and his[asws] companions are busy eating, then let these people take away the support and push the wall on to Ali[asws] and those with him[asws] so that they may all die under it.'

فجلس على (عليه السلام) تحت الحائط فتلقاه بيسراه ودفعه وكان الطعام بين أيديهم فقال علي (عليه السلام): كلوا بسم الله. وجعل يأكل معهم حتى أكلوا وفرغوا، وهو يمسك الحائط بشماله ـ والحائط ثلاثون ذراعا طوله في خمسة ـ عشر ـ ذراعا سمكه، في ذراعين غلظه ـ فجعل أصحاب علي (عليه السلام) ـ وهم يأكلون ـ يقولون: يا أخا رسول الله أفتحامي هذا و ـ أنت ـ تأكل؟ فانك تتعب في حبسك هذا الحائط عنا.

Ali[asws] sat under the shadow of the wall and placed his[asws] left hand on the wall to support it and the meal was in front of him[asws].' Ali[asws] said: 'Eat in the Name of Allah[azwj]!' The companions started eating with him[asws] until they had finished and he[asws] still had his[asws] left hand on the wall. The wall was thirty

cubits long and fifteen cubits high and two cubits thick. The companions of Ali[asws] came up to him[asws] and he was still eating and said: 'O brother of the Messenger of Allah[saww], you are holding this and eating? You must be tired of holding this wall whilst waiting for us.'

فقال على (عليه السلام): إني لست أجد له من المس بيساري إلا أقل مما أجده من ثقل هذه اللقمة بيميني. وهرب جد بن قيس، وخشي أن يكون علي قد مات وصحبه، وإن محمدا يطلبه لينتقم منه، واختبأ عند عبدالله بن ابي، فبلغهم أن عليا قد أمسك الحائط بيساره وهو يأكل بيمينه، وأصحابه تحت الحائط لم يموتوا.

Ali[asws] said: 'This is no more heavy for me[asws] in my left hand than this morsel of food is in my[asws] right.' Jad Bin Qays fled thinking that Ali[asws] had died under the wall along with his[asws] companions, and Muhammad[saww] would summon him for retaliation, hid himself with Abdullah Bin Abi, who informed him that Ali[asws], who had placed his[asws] left hand on the wall for support and had eaten with his [asws]right, and his[asws] companions under the wall had not died.'

فقال أبوالشرور وأبوالدواهي اللذان كانا أصل التدبير في ذلك: إن عليا قد مهر بسحر محمد فلا سبيل لنا عليه. فلما فرغ القوم مال علي (عليه السلام) على الحائط بيساره فأقامه وسواه، ورأب صدعه، ولام شعبه، وخرج هو والقوم. فلما رآه رسول الله (صلى الله عليه وآله). قال ـ له ـ: يا أبا الحسن ضاهيت اليوم أخي الخضر لما أقام الجدار، وما سهل الله ذلك له إلا بدعائه بنا أهل البيت.

Abu Al Sharoor and Abu Al Dawahi who were both originally the conspirators of this plot said: Ali[asws] is an expert in the magic of Muhammad[saww]. We have no way against him[asws].' When the companions had finished eating, Ali[asws] used his[asws] left hand on the wall and straightened it and made it level, and left with his[asws] companions. When the Messenger of Allah[saww] saw him[asws] he[saww] said to him[asws]: 'O Abu Al-Hassan[asws]! Today you have straightened the wall like your[asws] brother Khizr[asws] did before, and Allah[azwj] did not make it easy for him (Khizr[asws]) **except with the supplication of us[asws] the People of the Household[asws]**.'

ـ تكثير الله القليل من الطعام: ـ

INCREMENT OF THE FOOD FROM A LITTLE BIT

91 ـ وأما تكثير الله القليل من الطعام لمحمد (صلى الله عليه وآله) فان رسول الله (صلى الله عليه وآله) كان يوما جالسا هو وأصحابه بحضرة جمع من خيار المهاجرين والانصار إذ قال رسول الله (صلى الله عليه وآله): إن شدقي يتحلب، وأجدني أشتهي حريرة مدوسة ملبقة بسمن وعسل.

As for the increasing the amount of food from a little bit, for Muhammad[saww], it happened like this – One day the Messenger of Allah[saww] was sitting with his[saww] companions and there were present a group of good Emigrants and Helpers. The Messenger of Allah[saww] said: 'I feel like eating *Hareer* (A type of food) which has been prepared in Ghee and honey.'

فقال علي (عليه السلام): وأنا أشتهي ما يشتهيه رسول الله (صلى الله عليه وآله). قال رسول الله (صلى الله عليه وآله) لابي الفصيل: ماذا تشتهي أنت؟ قال: خاصرة حمل مشوي. وقال لابي الشرور وأبي الدواهي: (ماذا تشتهيان أنتما)؟ قالا: صدر حمل مشوي. فقال رسول الله (صلى الله عليه وآله): أي عبد مؤمن يضيف اليوم رسول الله (صلى الله عليه وآله) وصحبه ويطعمهم شهواتهم؟

Ali[asws] said: I desire that which the Messenger of Allah[saww] desires.' The Messenger of Allah[saww] asked Abu Al Fusayl: 'What is your desire?' He replied: 'I would like roast meat.' He[saww] asked abu Al Sharoor and Abu Al Dawahy: 'What is the desire of you two?' They replied: 'We also would like roast meat.' The Messenger of Allah[saww] said: 'Is there any believing servant today who would like to be fed by the Messenger of Allah[saww] his desired food?'

فقال عبدالله بن ابي: هذا والله اليوم الذي نكيد فيه محمدا وصحبه ـ ومحبيه ـ ونقتله، ونخلص العباد والبلاد منه، وقال: يا رسول الله أنا اضيفكم، عندي شئ من بر وسمن وعسل، وعندي حمل أشويه لكم. قال رسول الله (صلى الله عليه وآله): فافعل. فذهب عبدالله بن ابي، وأكثر السم في ذلك البر الملبق بالسمن والعسل، وفي ذلك الحمل المشوي، ثم عاد إلى رسول الله (صلى الله عليه وآله) وقال: هلموا إلى ما اشتهيتم.

Abdullah Bin Abi said to himself: 'This, by Allah^azwj, is the day in which I can plan against Muhammad^saww and his^saww companions and those that love him^saww and kill them, and thereby eradicate their afflictions on the people.' He said: 'O Messenger of Allah^saww! I will increase in this for I have with me the wheat and the ghee and the honey and I also have the meat to feed you all.' The Messenger of Allah^saww said: 'You do that.' Abdullah Bin Abi went and mixed a lot of poison in the ingredients, and in the lamb roast as well, and had it ready. Then he came to the Messenger of Allah^saww and said: 'Come, the meal is ready.'

فقال رسول الله (صلى الله عليه وآله): أنا ومن؟ قال ابن ابي: أنت وعلي وسلمان وأبوذر والمقداد وعمار. فأشار رسول الله (صلى الله عليه وآله) إلى أبي الشرور وأبي الدواهي وأبي الملاهي وأبي النكث وقال (صلى الله عليه وآله): يابن ابي دون هؤلاء؟ - ف - قال ابن ابي: نعم دون هؤلاء. وكره أن يكونوا معه لانهم كانوا مواطئين لابن ابي على النفاق.

The Messenger of Allah^saww asked: 'I and who else?' Ibn Abi said: 'You^saww and Ali^asws and Salman^ar and Abu Dharr^ar and Miqdad^ar and Ammar^ar.' The Messenger of Allah^saww pointed towards Abu Al Sharoor and Abu Al Dawahi and Abu Al Malahi and Abu Al Naks and asked: 'O Ibn Abi, without them?' Ibn Abi replied: 'Yes, without them.' The reason why he excluded them was because they were all his co-conspirators in his hypocrisy.

فقال رسول الله (صلى الله عليه وآله): لا حاجة لي في شئ استبد به دون هؤلاء، ودون المهاجرين والانصار الحاضرين لي. فقال عبدالله يا رسول الله إن - لي - الشئ القليل، لا يشبع أكثر من أربعة إلى خمسة.

The Messenger of Allah^saww said: 'I have no need for this without them being included and the Emigrants and the Helpers who are present here.' Abdullah said: 'O Messenger of Allah^saww, I have very little food. No more than four or five can eat to their fill.'

فقال رسول الله (صلى الله عليه وآله): يا عبدالله إن الله أنزل مائدة على عيسى (عليه السلام) وبارك له في - أربعة - أرغفة وسميكات حتى أكل وشبع منها أربعة آلاف وسبعمائة. فقال: شأنك. ثم نادى رسول الله (صلى الله عليه وآله): يامعشر المهاجرين والانصار هلموا إلى مائدة عبدالله بن ابي. فجاءوا مع رسول الله (صلى الله عليه وآله) وهم سبعة آلاف وثمانمائة.

The Messenger of Allah^saww said: 'O Abdullah! Allah^azwj Sent down food to Isa^asws and blessed it in four of them, bread and fish until four thousand seven hundred had eaten to their fill.' He said: 'It is up to you.' Then the Messenger of Allah^saww called out: 'O group of Emigrants and Helpers, let us go to have the meal at Abdullah Bin Abi.' They went with the Messenger of Allah^saww and there were seven thousand and eight hundred of them.

فقال عبدالله لاصحاب له: كيف نصنع؟ هذا محمد وصحبه وإنما نريد أن نقتل محمدا ونفرا من أصحابه، ولكن إذا مات محمد وقع بأس هؤلاء بينهم، فلا يلتقي منهم اثنان في طريق. وبعث ابن ابي إلى أصحابه والمتعصبين له ليتسلحوا ويجتمعوا، وقال: ماهو إلا أن يموت محمد حتى يلقانا أصحابه، ويتهالكوا.

Abdullah Bin Abi said to his companions: 'What do we do now? This is Muhammad[saww] and his[saww] companions and we wanted to kill Muhammad[saww] and a few of his companions, but when Muhammad dies and those among them, there will be no more than a couple of them left in the way.' Ibn Abi sent word to his companions and those that hated him[saww] to arm themselves and get together, and said: 'When Muhammad[saww] dies and his[saww] companions are affected by the poison, kill them.'

فلما دخل رسول الله (صلى الله عليه وآله) داره، أومأ عبدالله إلى بيت له صغير، فقال: يا رسول الله أنت وهؤلاء الاربعة يعني عليا وسلمان والمقداد وعمارا في هذا البيت، والباقون في الدار والحجرة والبستان، ويقف منهم قوم على الباب حتى يفرغ - منهم - أقوام ويخرجون، ثم يدخل بعدهم أقوام.

When the Messenger of Allah[saww] entered his house, Abdullah directed them to a small room. He said: 'O Messenger of Allah[saww]! You[saww] and the four of these – meaning Ali[asws] and Salman[ar] and Miqdad[ar] and Ammar[ar] – in this room, and the rest of them can be by the door and courtyard and the garden and outside. When some people finish eating and leave, the others can then take their place.'

فقال رسول الله (صلى الله عليه وآله): إن الذي يبارك في هذا الطعام القليل ليبارك في هذا البيت الصغير الضيق، ادخل يا علي ويا سلمان ويا مقداد ويا عمار، - و - ادخلوا معاشر المهاجرين والانصار. فدخلوا أجمعين وقعدوا حلقة واحدة كما يستديرون حول ترابيع الكعبة، وإذا البيت قد وسعهم أجمعين حتى أن بين كل رجلين منهم موضع رجل.

The Messenger of Allah[saww] said: 'The One[azwj] Who can Bless this little food can Bless this little narrow house. Enter, O Ali[asws], and O Salman[ar], and O Miqdad[ar] and enter O group of Emigrants and Helpers. All of them entered and sat down in one group like those that sit around the Kaaba. The house became so spacious that between two men there was a place of one man.'

فدخل عبدالله بن ابي فرأي ـ عجبا ـ عجيبا من سعة البيت الذي كان ضيقا، فقال رسول الله (صلى الله عليه وآله): ائتنا بما عملته. فجاءه بالحريرة الملبقة بالسمن والعسل، و ـ ب ـ الحمل المشوي. فقال ابن ابي: يا رسول الله كل أنت أولا قبلهم، ثم ليأكل صحبك هؤلاء: علي ومن معه، ثم يطعم هؤلاء.

Abdullah Bin Abi came in and looked around in astonishment at the house which used to be narrow. The Messenger of Allah^saww said: 'Bring to me that which you have prepared.' He brought the *Hareer* made from ghee and honey and the lamb roast. Ibn Abi said: 'O Messenger of Allah^saww! You eat first before anyone else and then these companions of yours^saw, Ali^asws and those with him^asws, can eat.'

فقال رسول الله (صلى الله عليه وآله): كذلك ـ أفعل ـ فوضع رسول الله (صلى الله عليه وآله) يده على الطعام ووضع علي (عليه السلام) يده معه. فقال ابن ابي: ألم يكن الامر على أن تأكل مع أصحابك وتفرد رسول الله؟ فقال رسول الله (صلى الله عليه وآله): يا عبدالله إن عليا أعلم بالله و ـ ب ـ رسوله منك، إن الله ما فرق فيما مضى بين علي ومحمد، ولا يفرق فيما يأتي أيضا بينهما، إن عليا كان وأنا معه نورا واحدا، عرضنا الله عزوجل على أهل سماواته وأرضه وسائر حجبه وجنانه وهوامه وأخذ عليهم لنا العهود والمواثيق ليكونن لنا ولاوليائنا موالين ولاعدائنا معادين، ولمن نحبه محبين، ولمن نبغضه مبغضين، ما زالت إرادتنا واحدة ولا تزال، لا اريد إلا مايريد، ـ ولا يريد إلا ما اريد ـ يسرني ما يسره ويؤلمني ما يؤلمه فدع يا ابن ابي علي بن أبي طالب فانه أعلم بنفسه وبي منك.

The Mesenger of Allah^saww said: 'And so I shall do.' The Messenger of Allah^saww extended his^saww hand towards the food and so did Ali^asws as well. Ibn Abi said: 'Will you^asws not eat with your companions and let the Messenger of Allah^saww eat alone?' The Messenger of Allah^saww said: 'Ali^asws is aware of my^saww relationship with Allah^azwj more than you do. **Allah^azwj does not differentiate between Ali^asws and Muhammad^saww**, and does not differentiate in what He^azwj has Given to us. Ali^asws was with me^saww and I^saww with him^asws as one light. Allah^azwj Placed our light in front of the inhabitants of the heavens and the earth and the other Veils and the Gardens and the atmosphere and took and oath and covenant from them that they shall be our friends and enemies to our enemies, and love those that we love and hate those that we hate. There will not be a decline in the unity of our intentions. I^saww only want that which he^asws wants and he^asws does not want anything but that which I^saww want. What pleases me^saww is what pleases him^asws and what hurts me^saww is what hurts him^asws. So, O Ibn Abi! Ali Bin Abu Talib^asws will eat with me^saww as he^asws is fully aware of his^asws self more than you are.'

قال ابن ابي: نعم يا رسول الله. وأفضى إلى جد ومعتب، فقال: أردنا واحدا فصار إثنين، الآن يموتان جميعا، وتكفى شرهما، هذا لخيبتهما وسعادتنا، فلو بقي علي بعده لعله كان يجادل أصحابنا هؤلاء، و عبدالله بن ابي قد جمع جميع أصحابه ومتعصبيه حول داره ليضعوا السيف على أصحاب رسول الله (صلى الله عليه وآله) إذ مات بالسم.

Ibn Abi said: 'Yes, O Messenger of Allah^saww! He said to Jad Bin Qays and Mo'tab: 'We intended to kill one but now there are two. Very soon they will both be dead together and we will be safe from their mischief. This is the time for their sadness and of our happiness. Had Ali^asws remained alive after him^saww, he^asws would have fought against these companions of ours.' And, Abdullah Bin Abi had placed his companions and those who hated him^saww around his house with swords so that they would attack the companions of the Messenger of Allah^saww when he^saww dies of poisoning.'

ثم وضع رسول الله (صلى الله عليه وآله) وعلي (عليه السلام) يديهما في الحريرة الملبقة بالسمن والعسل فأكلا حتى شبعا، ثم وضع من اشتهى خاصرة الحمل، ومن اشتهى صدره (منهم فأكلا) حتى شبعا، وعبدالله ينظر ويظن أن لا يلبثهم السم، فاذاهم لا يزدادون إلا نشاطا.

Then the Messenger of Allah^saww and Ali^asws placed in their hands the *Hareera* made from ghee and honey and they ate to their fill. Then they placed the roast meat in front of those that had desired it and they also ate to their fill. Abdullah looked on and thought, 'Very soon the poison will have its effect, it is just not active yet.'

ثم قال رسول الله (صلى الله عليه وآله): هات الحمل. فلما جاء به، قال رسول الله (صلى الله عليه وآله) يا أبا الحسن ضع الحمل في وسط البيت. فوضعه ـ في وسط البيت تناله أيديهم ـ، فقال عبدالله، يا رسول الله كيف تناله أيديهم؟! فقال رسول الله (صلى الله عليه وآله): إن الذي وسع هذا البيت، وعظمه حتى وسع جماعتهم وفضل عنهم، هو الذي يطيل أيديهم ـ حتى تنال هذا الحمل،

Then the Messenger of Allah^saww said: 'Bring the meat!' They brought it to him^saww. The Messenger of Allah^saww said: 'O Abu Al-Hassan^asws! Place this meat in the middle of the house so that they can eat from it with their hands.' He^asws did that. Abdullah said: 'O Messenger of Allah^saww! How will they eat from it with their hands?' The Messenger of Allah^saww said: 'The One Who Expanded this house, until they were all accommodated therein, will Prolong their hands until they can eat from this.'

قال: ـ فأطال الله تعالى أيديهم حتى نالت ذلك، فتناولوا منه وبارك الله في ذلك الحمل حتى وسعهم وأشبعهم وكفاهم، فاذا هو بعد أكلهم لم يبق منه إلا عظامه. فلما فرغوا منه طرح عليه رسول الله (صلى الله عليه وآله) منديلا له، ثم قال: يا علي اطرح عليه الحريرة الملبقة بالسمن والعسل. ففعل، فأكلوا منه حتى شبعوا كلهم وأنفدوه. ثم قالوا: يا رسول الله نحتاج إلى لبن أو شراب نشربه عليه.

The Holy Imam Hassan Al Askari^asws said: 'Allah^azwj Elongate their hands until they could reach up to the pot in which the food was kept, and they ate from it.

Allah^azwj Blessed this meat until they had all eaten to their fill and it was sufficient for them, and the only thing remained from it were the bones. When they had finished, the Messenger of Allah^saww placed his^saww handkerchief over it and then said: 'O Ali^asws! Place the *Hareera* made from ghee and honey on top of this.' He^asws did that. Then they all ate their fill from it. Then they said: 'O Messenger of Allah^saww! We want milk or other drinks so that we can drink with this.'

فقال رسول الله: إن صاحبكم أكرم على الله من عيسى (عليه السلام)، أحيا الله تعالى له الموتى، وسيفعل ـ الله ـ ذلك لمحمد (صلى الله عليه وآله). ثم بسط منديله ومسح يديه عليه و قال: (اللهم كما باركت فيها فأطعمتنا من لحمها، فبارك فيها واسقنا من لبنها). قال: فتحركت، وبركت، وقامت، وامتلأ ضرعها.

The Messenger of Allah^saww said: 'This companion of yours (meaning himself^saww) is more prestigious than Isa^asws for whom Allah^azwj Gave life to the dead, and Allah^azwj will Do the same for Muhammad^saww.' Then he^saww caressed his^saww hand over the pot and said: 'Our Allah^azwj! Just as You^azwj have Blessed our food from its meat, Bless this to quench our thirst with milk.' The Holy Imam Hassan Al Askari^asws said: 'It started moving, became blessed, stood up, and the lamb's udders got filled up.'

فقال رسول الله (صلى الله عليه وآله): ائتوني بأزقاق وظروف وأوعية ومزادات فجاءوا بها فملاها، وسقاهم حتى شربوا ورووا. ثم قال رسول الله (صلى الله عليه وآله): لو لا أني أخاف أن يفتتن بها أمتي كما افتتن بنوإسرائيل بالعجل فاتخذوه ربا من دون الله تعالى لتركتها تسعى في أرض الله، وتأكل من حشائشها، ولكن اللهم أعدها عظاما كما أنشأتها. فعادت عظاما ـ مأكولا ـ ما عليها من اللحم شئ، وهم ينظرون.

The Messenger of Allah ^saww said: 'Bring for me^saww some utensils.' He^saww then filled them up and everyone drank to their fill. Then the Messenger of Allah^saww said: 'Were I not to have the fear that my^saww community would go astray like the straying of the Children of Israel by the cow, and taken it as Lord apart from Allah^azwj I^saww would have let this animal live and graze freely in the earth of Allah^azwj. But, Our Lord^azwj! I ask you to convert it back to bones like it used to be.' It turned back into bones and there was no meat on it whatsoever, and they just looked on.

قال: فجعل أصحاب رسول الله يتذاكرون بعد ذلك توسعة ـ الله تعالى ـ البيت ـ بعد ضيقه ـ و ـ في ـ تكثيره الطعام ودفعه غائلة السم. فقال رسول الله (صلى الله عليه وآله): إني إذا تذكرت ذلك البيت كيف وسعه الله بعد ضيقه وفي تكثير ذلك الطعام بعد قلته، وفي ذلك السم كيف أزال الله تعالى غائلته عن محمد ومن دونه وكيف وسعه ـ وكثره ـ! أذكر ما يزيده الله تعالى في منازل شيعتنا وخيراتهم في جنات عدن وفي الفردوس. إن في شيعتنا لمن يهب الله له في الجنان

من الدرجات والمنازل والخيرات ما - لا - يكون الدنيا وخيراتها في جنبها - إلا - كالرملة في البادية الفضفاضة، فما هو إلا أن يرى أخا له مؤمنا فقيرا فيتواضع له ويكرمه ويعينه - ويمونه - ويصونه عن بذل وجهه له، حتى يرى الملائكة الموكلين بتلك المنازل والقصور - و - قد تضاعفت حتى صارت في الزيادة كما كان هذا الزائد في هذا البيت الصغير الذي رأيتموه فيها صار إليه من كبره وعظمه وسعته.

The Holy Imam Hassan Al Askari^asws said: 'The companions of the Messenger of Allah^saww left and started talking about the expansion of the house by Allah^azwj after it having been a narrow one, and about the increase in the food and the dispelling of the poison from it. The Messenger of Allah^saww said: 'I remember that house how it became expansive by the Power of Allah^azwj after it having been a narrow one, and how He^azwj Increase the amount of food after its scarcity, and the poison as well, how Allah^azwj Declined its effects on Muhammad^saww and others and how wide it was and how much!' Remember that Allah^azwj will Increase in the stations of our Shiites and the goodness in the Gardens of Eden and Firdows.

For our Shiites are Loved by Allah^azwj, they will be Given such levels and stations and blessings in the Gardens that cannot be compared to anything in this world except that it is like a grain of sand in the desert. And it happens that he sees one of his believing brother to be in poverty and is considerate with him and honours him and helps him and saves his honour for not having to ask for help, the Angels increase the size of his stations and palaces just like you have observed the expansion of this small house become great and increased in its capacity.'

فيقول الملائكة: يا ربنا لا طاقة لنا بالخدمة في هذه المنازل، فامددنا بأملاك يعاونوننا. فيقول الله: ماكنت لا حملكم ما لاتطيقون، فكم تريدون مددا؟ فيقولون: ألف ضعفنا. وفيهم من المؤمنين من يقول أملاكه: نستزيد مدد ألف ألف ضعفنا وأكثر من ذلك على قدر قوة إيمان صاحبهم، وزيادة إحسانه إلى أخيه المؤمن. فيمددهم الله تعالى بتلك الاملاك، وكلما لقى هذا المؤمن أخاه فبره، زاده الله في ممالكه وفي خدمه في الجنة كذلك.

The Angels say: 'O our Lord! We do not have the strength to serve in these stations, so help us with more Angels to come to our aid.' Allah^azwj Says to them: 'I will not burden you with more than you can bear, why do you need more help?' The say: Give us a thousand time more for each one of us as there are some believers among them who have such properties that the Angels need help of a million times more the number of Angels for the strength of their faith is such and the quantity of their good deeds towards their brothers is too great.' Allah^azwj then Helps them with these more Angels. And when the believer meets another believer brother and behaves considerately with him, Allah^azwj again Increases his property and the servants in the Garden similarly.'

ثم قال رسول الله (صلى الله عليه وآله): ـ و ـ إذا تفكرت في الطعام المسموم الذي صبرنا عليه كيف أزال الله عنا غائلته وكثره ووسعه، ذكرت صبر شيعتنا على التقية، وعند ذلك يؤديهم الله تعالى بذلك الصبر إلى أشرف العاقبة وأكمل السعادة طالما يغتبطون في تلك الجنان بتلك الطيبات، فيقال لهم: كلوا هنيئا جزاء على تقيتكم لاعدائكم وصبركم عى أذاهم.

Then the Messenger of Allah^saww^ said: 'When I^saww^ think about the food which was poisoned and our patience over it and how Allah^azwj^ diminished its effects and increased its quantity and expanded the house, and I^saww^ remember the patience of our Shiites in dissimulation for which Allah^azwj^ will Grant them for this patience prestigious rewards and complete happiness for their existence in the Gardens which will be the admiration of the other inhabitants. Allah^azwj^ will Say to them: 'Eat and congratulations to you for this the reward for your dissimulation from your enemies and your patience from their difficulties.'

قوله عزوجل: " وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ""

The Words of the Almighty *"And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful"* – VERSE 23

92 ـ قال على بن الحسين (عليهما السلام): وذلك قوله عزوجل (وإن كنتم) أيها المشركون واليهود وسائر النواصب ـ من ـ المكذبين لمحمد (صلى الله عليه وآله) في القرآن ـ و ـ في تفضيله أخاه عليا، المبرز على الفاضلين، الفاضل على المجاهدين، الذي لا نظير له في نصرة المتقين، وقمع الفاسقين، وإهلاك الكافرين، وبث دين الله في العالمين

The Holy Imam Ali Bin Al Husayn^asws^ said: 'And that the Words of the Almighty "*And if you*" – O you polytheists and Jews and others Nasibis from the falsifiers of Muhammad^saww^ in the Quran and in the virtues of his^saww^ brother Ali^asws^ who is the highest among the virtuous ones and the most prestigious of Holy warriors and there is no equal to him^asws^ in the helping of the pious ones, and the repressor of the mischief makers, and the destroyer of the infidels and the disseminator of the religion of Allah^azwj^ in the World.'

(ان كنتم في ريب مما نزلنا على عبدنا) في إبطال عبادة الاوثان من دون الله، وفي النهي عن موالاة أعداء الله، ومعاداة أولياء الله، وفي الحث على الانقياد لاخي رسول الله (صلى الله عليه وآله)، واتخاذه إماما، واعتقاده فاضلا راجحا، لا يقبل الله عزوجل إيمانا ولا طاعة إلا بموالاته.

"*And if you are in doubt as to that which We have revealed to Our servant*" In the invalidation of the worship of idols rather than Allah^azwj^, and in the prohibition of friendship of the enemies of Allah^azwj^ and the enmity of the

friends of Allah[azwj], and the urging of the obedience to the brother of the Messenger of Allah[saww] and to take him[asws] as an Imam, and believe in his[asws] preference over others. **Allah[azwj] does not Accept the faith or the worship of anyone except when it is with his[asws] Mastership**.

وتظنون أن محمدا تقوله من عنده، وينسبه إلى ربه ـ فان كان كما تظنون ـ (فأتوا بسورة من مثله) مثل محمد أمي لم يختلف قط إلى أصحاب كتب وعلم ولا تتلمذ لاحد، ولا تعلم منه، وهو من قد عرفتموه في حضره وسفره، لم يفارقكم قط إلى بلد ليس معه منكم جماعة يراعون أحواله، ويعرفون أخباره، ثم جاءكم بعد بهذا الكتاب المشتمل على هذه العجائب فان كان متقولا كما تظنون فأنتم الفصحاء والبلغاء والشعراء والادباء الذين لا نظير لكم في سائر ـ البلاد و ـ الاديان، ومن سائر الامم، فان كان كاذبا فاللغة لغتكم وجنسه جنسكم، وطبعه طبعكم، وسيتفق لجماعتكم أو لبعضكم معارضة كلامه ـ هذا ـ بأفضل منه أو مثله. لان ماكان من قبل البشر، لا عن الله، فلا يجوز إلا أن يكون في البشر من يتمكن من مثله، فاتوا بذلك لتعرفوه ـ وسائر النظائر إليكم في أحوالكم ـ أنه مبطل كاذب ـ يكذب ـ على الله تعالى

And if you think that Muhammad[saww] is speaking from his[saww] own self and attributes it to his[saww] Lord – and if this is what you think – "*then produce a chapter like it*" – From a person like Muhammad[saww], unlettered, never argued anything with the people of the books, nor learnt how to write from the others, nor learnt from them, and you knew about him[saww] when he[saww] was in your presence and when he[saww] was in his[saw] solitude. He[saww] did not separate from the city at all without some of you being with him all the time witnessing his[saww] condition, and understanding his[saww] news.

Then he[saww] brought to you this Book encompassing these miracles, and if he[saww] has said all this from himself[saww] as you conjecture, then you are an eloquent people with rhetoric and poets and writers among you for whom there is no match in other cities and other religions, and other countries. If he[saww] was a liar then his[saww] language is also your language, he[saww] is the same as your species and keeps a nature similar to yours and it is possible that your group or some of you, in opposition may excel him[saww] in his[saww] speech or be similar. For if this is from a person and not from Allah[saww], then it is not possible for there not be something similar to it from another person. So produce that which you know so that the others that know your situation will know that he[saww] is an invalid liar, who[saww] lies about Allah[azwj].

(وادعوا شهداءكم من دون الله) الذين يشهدون بزعمكم أنكم محقون، وأن ما تجيئون به نظير لما جاء به محمد، وشهداءكم الذين تزعمون أنهم شهداؤكم عند رب العالمين لعبادتكم لها، وتشفع لكم إليه (إن كنتم صادقين) في قولكم: أن محمدا (صلى الله عليه وآله) تقوله.

"*and call on your witnesses besides Allah*" Those that you think will bear witness to your allegation that you are right, and that you have brought something similar to what Muhammad[saww] brought and your witnesses that will bear witness with the Lord of the worlds and will intercede for you with

Him "*if you are truthful*" in what you say that Muhammad^saww is the one who speaks.'

The Words of the Almighty "*But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers*" – VERSE 24

ثم قال الله عزوجل: (فان لم تفعلوا) هذا الذى تحديتكم به (ولن تفعلوا) ـ أي ـ ولا يكون ذلك منكم، ولا تقدرون عليه، فاعلموا أنكم مبطلون، وأن محمدا الصادق الامين المخصوص برسالة رب العالمين، المؤيد بالروح الامين، وبأخيه أمير المؤمنين وسيد الوصيين، فصدقوه فيما يخبركم به عن الله من أوامره ونواهيه وفيما يذكره من فضل ـ علي ـ وصيه وأخيه.

Then the Almighty Says: "*But if you do (it) not*" This which you have been told to do. "*and never shall you do (it)*" Meaning, it will never be done from any of you for you have no ability for it, then know that you are the false ones and that Muhammad^saww is truthful and trustworthy and has been chosen to be a Messenger of the Lord^azwj of the worlds. He^saww is being helped by the Trustworthy Spirit and his^saww brother the Commander of the Faithful^asws the Chief of the Trustees^asws. Testify to the truthfulness of what he^saww informs you of from Allah^azwj from his^saww orders and what he^saww tells you of the virtues of Ali^asws, who is his^saww Trustee and brother.

(فاتقوا) بذلك عذاب (النار التي وقودها ـ حطبها ـ الناس والحجارة) حجارة الكبريت أشد الاشياء حرا (أعدت) تلك النار (للكافرين) بمحمد والشاكين في نبوته، والدافعين لحق أخيه علي، والجاحدين لامامته.

"*then be on your guard*" – against that punishment "*against the fire of which men and stones are the fuel*" Stones which will be more intensely hard than all the fiery things "*it is prepared*" This fire "*for the unbelievers*" in Muhammad^saww and the doubters of his Prophet hood, and those that deny the right of his^saww brother Ali^asws and struggled against his^asws Imamate.

And the Words of the Almighty "*And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given*

***the like of it, and they shall have pure mates in them, and in them, they shall abide."* – VERSE 25**

ثم قال تعالى: (وبشر الذين آمنوا) بالله وصدقوك في نبوتك، فاتخذوك نبيا وصدقوك في أقوالك، وصوبوك في أفعالك، واتخذوا أخاك عليا بعدك إماما ولك وصيا مرضيا، وانقادوا لما يأمرهم به وصاروا إلى ما أصارهم إليه، ورأوا له ما يرون لك إلا النبوة التي افردت بها. وأن الجنان لا تصير لهم إلا بموالاته وموالاة من ينص لهم عليه من ذريته وموالاة سائر أهل ولايته، ومعاداة أهل مخالفته وعداوته. وأن النيران لا تهدأ عنهم، ولا تعدل بهم عن عذابها إلا بتنكبهم عن موالاة مخالفيهم، ومؤازرة شانئيهم.

Then the Almighty Says: "*And convey good news to those who believe*" In Allah[azwj] and testify to your[saww] truthfulness in your[saww] Prophet hood, they accept you[saww] as a Prophet and accept your[saww] words as true, and consider all your[saww] deeds to be correct, and accept your[saww] brother Ali[asws] after you[saww] as the Imam and the Trustee to your[saww] satisfaction, they obey every order that he[asws] orders them and do exactly what he[asws] tells them to do, they consider you[saww] to be the same as him[asws] except for the Prophet hood which is only for you[saww]. **As for the Gardens, they will not get them except when they befriend him[asws] and those that are from his[asws] Progeny[asws] and all the other friends of his[asws] friends, and be inimical to those that oppose him[asws] and his[asws] enemies. And as for the Fires, they will not be deserving of that or the punishments unless they take those who oppose him[asws] as their friends, and support them.'**

(وعملوا الصالحات) من أداء الفرائض واجتناب المحارم، ولم يكونوا كهؤلاء الكافرين بك، بشرهم (أن لهم جنات) بساتين (تجري من تحتها الانهار) من تحت أشجارها ومساكنها (كلما رزقوا منها) من تلك الجنان (من ثمرة) من ثمارها (رزقا) وطعاما يؤتون به (قالوا هذا الذي رزقنا من قبل) في الدنيا فأسماؤه كأسماء ما في الدنيا من تفاح وسفرجل ورمان - و - كذا وكذا. وإن كان ماهناك مخالفا لما في الدنيا فانه في غاية الطيب، وإنه لا يستحيل إلى ما تستحيل إليه ثمار الدنيا من عذرة وسائر المكروهات من صفراء وسوداء ودم - وبلغم - بل لا يتولد من مأكولهم إلا العرق الذي يجري من أعراضهم أطيب من رائحة المسك.

"*and do good deeds"* They perform the obligatory acts and stay away from the prohibited, and they are not like those who disbelived in you[saww], so give them the good news "*that they shall have gardens*" Orchards "*in which rivers flow*" beneath the trees and their dwellings "*whenever they shall be given a portion*" from these gardens "*a portion of the fruit thereof*" from the fruit trees "*sustenance*" and the food that they will be given "*they shall say: This is what was given to us before*" In the world were fruits of the same names as these like apples, quince, pomegranates etc. etc. Contrary to what was in the world, these will be much better and it will be impossible for it to be like the fruits in

the world which rot away and go bad in their taste, but they will generate pleasant aromas like musk.'

(وأتوا به) بذلك الرزق من الثمار من تلك البساتين (متشابها) يشبه بعضه بعضا بأنها كلها خيار لا رذل فيها ـ و ـ بأن كل صنف منها في غاية الطيب واللذة ليس كثمار الدنيا ـ التي ـ بعضها ني، وبعضها متجاوز لحد النضج والادراك إلى حد الفساد من حموضة ومرارة وسائر ضروب المكاره، ومتشابها أيضا متفقات الالوان مختلفات الطعوم.

"*and they shall be given the like of it*" Like the sustenance that they used to get in the various orchards, these will be similar to some of them and they will all be good and they will not reject any of them and each type of fruit will be of an excellent quality and its pleasure will not be at a minimum like those in the world which some of them do not ripen and some ripen to the extent that they become bitter in taste and other forms of undesirabilities, and they will be the same but different in tase.

(ولهم فيها) في تلك الجنان (أزواج مطهرة) من أنواع الاقذار والمكاره مطهرات من الحيض والنفاس، لا ولاجات ولا (خراجات ولا دخالات ولاختالات ولا متغايرات) ولا لازواجهن فركات ولا صخابات ولا عيابات ولا فحاشات ومن كل العيوب والمكاره بريات. (وهم فيها خالدون) مقيمون في تلك البساتين والجنات. ـ ما يدل على مؤاخذة الشيعة بمظالم العباد المؤمنين: ـ

"*and in them*" In these Gardens "*and they shall have pure mates*" Wives who will not have any abhorrence in them and will be free from all defects. They will not be those who enter other people's houses, nor roam about freely outside, nor oppose their husbands, nor plot against their husbands, nor lazy, nor deceiving, nor angry, nor with bad deeds, nor promiscuous and be away from every form of defects or abhorrence "*and in them, they shall abide*" established in these orchards and Garens. This is the evidence of the culpability on the injustices suffered by the faithful Shiites from the people.'

93 ـ ـ قال: ـ وقال علي بن أبي طالب (عليه السلام): يا معشر شيعتنا اتقوا الله واحذروا أن تكونوا لتلك النار حطبا، وإن لم تكونوا بالله كافرين، فتوقوها بتوقي ظلم إخوانكم المؤمنين، فانه ليس من مؤمن ظلم أخاه المؤمن المشارك له في موالاتنا إلا ثقل الله في تلك النار سلاسله وأغلاله، ولم يفكه منها إلا شفاعتنا، ولن نشفع إلى الله تعالى إلا بعد أن نشفع له إلى أخيه المؤمن، فان عفا عنه شفعنا ـ له ـ وإلا طال في النار مكثه.

The Holy Imam Hassan Al Askari asws said that the Commander of the Faithful asws said: 'O group of our Shiites! Be afraid of Allah azwj and do not become the fuel of the Fire of Hell and do not become disbelievers and do not perpetrate injustices on your believing brothers, for he is not from the belivers

who is unjust to his believing brother who is his partner in our[asws] friendship, Allah[azwj] will Place heavy shackles and chains on him and he will not be free from them except through our[asws] intercession, and **we[asws] will never intercede for him until that beliving brother intercedes with us[asws]**; and if he does pardon him, then we[asws] will definitely intercede for him, otherwise he shall stay in the Fire **for a period of time**.'

94 ـ وقال على بن الحسين (عليها السلام): معاشر شيعتنا أما الجنة فلن تفوتكم سريعا كان أو بطيئا، ولكن تنافسوا في الدرجات، واعلموا أن أرفعكم درجات، وأحسنكم قصورا ودورا وأبنية فيها: أحسنكم إيجابا لاخوانه المؤمنين، وأكثركم مواساة لفقرائهم. إن الله عزوجل ليقرب الواحد منكم إلى الجنة بكلمة طيبة يكلم بها أخاه المؤمن الفقير بأكثر من مسيرة مائة ألف سنة تقدمه وإن كان من المعذبين بالنار، فلا تحتقروا الاحسان إلى إخوانكم، فسوف ينفعكم ـ الله تعالى ـ حيث لا يقوم مقام ذلك شئ غيره.

The Holy Imam Ali Bin Al Husayn[asws] said: **'Group of our Shiites! Paradise is for all of you sooner or later, but attempt for higher levels therein, and know that the higher the levels, the better the palaces and surroundings and houses will be therein**. The best one is for the one who fulfils the requests of his believing brother, and consoles the poor among you. Allah the Almighty Brings Paradise closer by a distance of a thousand years for any one of you who speaks a kind word to the poor believing brother even though he was deserving of the punishment of the Fire. Therefore do not belittle the doing of good towards your brothers for your will all benefit from Allah[azwj] who will soon Grant you a station like none other.'

قوله عزوجل: " إن الله لا يستحى أن يضرب مثلا ما بعوضة فما فوقها فأما الذين امنوا فيعلمون أنه الحق من ربهم وأما الذين كفروا فيقولون ماذا أراد الله بهذا مثلا يضل به كثيرا ويهدى به كثيرا وما يضل به الا الفاسقين الذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الارض أولئك هم الخاسرون "

The Words of the Almighty *"Surely Allah is not ashamed to set forth any parable - (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors, Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers."* – VERSES 26 & 27

95 - - قال الامام - (عليه السلام): قال الباقر (عليه السلام): فلما قال الله تعالى: (يا أيها الناس ضرب مثله) وذكر الذباب في قوله: (إن الذين تدعون من دون الله لن يخلقوا ذبابا) الآية ولما قال (مثل الذين اتخذوا من دون الله أولياء كمثل العنكبوت اتخذت بيتا وإن أوهن البيوت لبيت العنكبوت لو كانوا يعلمون). وضرب المثل في هذه السورة بالذي استوقد نارا، وبالصيب من السماء. قالت الكفار والنواصب: وما هذا من الامثال فيضرب؟! يريدون به الطعن على رسول الله (صلى الله عليه وآله).

The Holy Imam Hassan Al Askari[asws] said that the Holy Imam Baqir[asws] said: 'When Allah[azwj] Said: "*O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, –* 22:73" and the Verse in which He[azwj] Said: "*The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house did they but know –* 29:41" And He [azwj] has set forth two parables in this very chapter which are "*Their parable is like the parable of one who kindled a fire – 2:17*" and "*Or like abundant rain from the cloud –* 2:19" The infidels and the *Nasibis* said: 'So what are these parables that have been set forth?' They intended this to be a snide to the Messenger of Allah[saww].

فقال الله: يا محمد (إن الله لا يستحي) لا يترك حياء (أن يضرب مثلا) للحق ويوضحه به عند عباده المؤمنين (ما بعوضة) - أي - ما هو بعوضة المثل (فما فوقها) فوق البعوضة وهو الذباب، يضرب به المثل إذا علم أن فيه صلاح عباده ونفعهم.

Allah[azwj] Said: 'O Muhammad[saww]! "*Surely Allah is not ashamed*" He[saww] does not avoid embarassment "*to set forth any parable*" so that the truth may be manifested to the believing servants "*(that of) a gnat*" be it an example of a mosquito "*or any thing above that*" or something bigger and that is of a fly for He[azwj] Gives these examples in Consideration of the correction of His servants and their profit.'

" فأما الذين آمنوا " بالله وبولاية محمد (صلى الله عليه وآله) وعلي وآلهما الطيبين، وسلم لرسول الله (صلى الله عليه وآله) وللائمة (عليهم السلام) أحكامهم وأخبارهم وأحوالهم - و - لم يقابلهم في أمورهم، ولم يتعاط الدخول في أسرارهم، ولم يفش شيئا مما يقف عليه منها إلا باذنهم (فيعلمون) يعلم هؤلاء المؤمنون الذين هذه صفتهم (أنه) المثل المضروب (الحق من ربهم) أراد به الحق وإبانته، والكشف عنه وإيضاحه.

"*then as for those who believe*" In Allah[azwj] and the Mastership of Muhammad[saww] and Ali[asws] and their purified Progeny[asws], and accept from the Messenger of Allah[saww] and the Imams[asws] their[asws] orders and their[asws] information and their[asws] situations and do not oppose their[asws] affairs and do not interfere in their[asws] secrets and do not disclose anything given to them in

trust from them^asws without their^asws permission. "*they know*" These believers of such characteristics, that these examples are "*know that it is the truth from their Lord*" intended to manifest the truth and explain matters.'

" وأما الذين كفروا " بمحمد (صلى الله عليه وآله) بمعارضتهم ـ له ـ في علي بلم؟ وكيف؟ وتركهم الانقياد له في سائر ما أمر به (فيقولون ماذا أراد الله بهذا مثلا يضل به كثيرا ويهدي به كثيرا) يقول الذين كفروا: إن الله يضل بهذا المثل كثيرا ويهدي به كثيرا ـ أي ـ فلا معنى للمثل، لانه وإن نفع به من يهديه فهو يضر به من يضل ـ ـ ه ـ به.

"*and as for those who disbelieve*" Those who objected to Muhammad^saww in what he^saww said about Ali^asws, by questioning 'Why?' and 'How?' and avoided all that was ordered for them to do "*they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it!*" Those who disbelieved said: 'Allah^azwj Causes many to go astray with these examples and Guides many by them – meaning – What is the meaning of these examples, for if He^azwj Profits many by Guiding them then many also incur losses due to Him^azwj Causing them to go astray.'

فرد الله تعالى عليهم قيلهم، فقال (وما يضل به) يعني ما يضل الله بالمثل (إلا الفاسقين) الجانين على أنفسهم بترك تأمله، وبوضعه على خلاف مأأمر الله بوضعه عليه. ـ حديث صلة الرحم، وأن صلة رحم آل محمد (صلى الله عليه وآله) أوجب: ـ

In refutation of what they said Allah^azwj Said: "*but He does not cause to err by it*" Meaning - Allah^azwj does not Lead astray "*except the transgressors*" Two parties – One who avoids pondering over their selves and those who go against what Allah^azwj has Ordered them to do – to maintain good relations and the maintaining of good relations to the Progeny^asws of Muhammad^saww is a higher obligation.

96 ـ ثم وصف هؤلاء الفاسقين الخارجين عن دين الله وطاعته منهم، فقال عزوجل: (الذين ينقضون عهد الله) المأخوذ عليهم لله بالربوبية، ولمحمد (صلى الله عليه وآله) بالنبوة، ولعلي بالامامة، ولشيعتهما بالمحبة والكرامة (من بعد ميثاقه) إحكامه وتغليظه.

After having Described the characteristics of these transgressors who have exited from the religion of Allah^azwj and obedience therein, Allah^azwj Says: "*Who break the covenant of Allah*" The Covenant that Allah^azwj Took from them was for **His^azwj Unity and of Muhammad^saww of his^saww Prophet hood and of Ali^asws of his^asws Imamate, and of the Shiites of their love and honour** "*after its confirmation*" after having strengthened it, they break it.

(ويقطعون ما أمر الله به أن يوصل) من الارحام والقرابات أن يتعاهدوهم ويقضوا حقوقهم. وأفضل رحم، وأوجبه حقا رحم محمد (صلى الله عليه وآله) فان حقهم بمحمد (صلى الله عليه وآله) كما أن حق قرابات الانسان بأبيه وأمه، ومحمد (صلى الله عليه وآله) أعظم حقا من أبويه، وكذلك حق رحمه أعظم، وقطيعته ـ أقطع ـ وأفضع وأفضح.

"*and cut asunder what Allah has ordered to be joined*" From the family and near relations and helping them and giving them their rights and higher than this and more obligatory is the right of beneficence to Muhammad[saww], for the rights of Muhammad[saww] are like the rights of a person of his father and his mother, and the rights of Muhammad[saww] are greater than those of his father, and similarly the rights of beneficence are also greather and its cutting off is more deadly and flagrant.'

(ويفسدون في الارض) بالبراءة ممن فرض الله إمامته، واعتقاد إمامة من قد فرض الله مخالفته (أولئك) أهل هذه الصفة (هم الخاسرون) خسروا أنفسهم لما صاروا إلى النيران، وحرموا الجنان، فيالها من خسارة ألزمتهم عذاب الابد، وحرمتهم نعيم الابد.

"*and make mischief in the land*" By staying away from the obligations that Allah[azwj] has Ordered to his[asws] Imamate, and the belief in the Imamate as Allah[azwj] has Ordered, they oppose it "*these*" the people of these characteristics "*it is that are the losers*" This has incurred losses to their souls and will be abiding in the Fires and prohibited from the Gardens, and this is a great loss to incur eternal punishment and to be forbidden from eternal Bounties.

ـ قال: ـ وقال الباقر (عليه السلام): ألا ومن سلم لنا مالا يدريه، ثقة بأنا محقون عالمون لا نقف به إلا على أوضح المحجات، سلم الله تعالى إليه من قصور الجنة أيضا مالا ـ يعلم قدرها هو، ولا ـ يقادر قدرها إلا خالقها وواهبها.

The Holy Imam Muhammad Al Baqir[asws] said: 'If any person submits to us wealth considering it to be our[asws] deserving right, and that we[asws] will be spending it in goodly ways, Allah[azwj] will Submit to him in exchange for this wealth palaces whose value and number is only known to their Creator and Bestower.'

ـ الاو ـ من ترك المراء والجدال واقتصر على التسليم لنا، وترك الاذى، حبسه الله على الصراط، فجاءته الملائكة تجادله على أعماله، وتواقفه على ذنوبه، فاذا النداء من قبل الله عزوجل: يا ملائكتي عبدي هذا لم يجادل، وسلم الامر لائمته، فلا تجادلوه، وسلموه في جناني إلى أئمته يكون متبجحا فيها، بقربهم كما كان مسلما في الدنيا لهم.

And if one were to avoid fighting and arguing and submits to us in his affairs and avoids hurting us[asws], then Allah[azwj] will Remand him on the Path, when the Angels come him arguing about his deeds, and tell him about his sins, and there will be a Call from Allah the Almighty: 'O My Angels! Do not argue with this servant of Mine, for he had submitted his affairs to his Imams[asws], so do not argue with him, and submit him in My Gardens to his Imams[asws] so that he can be near them[asws] as he had submitted to them[asws] in the world.

واما من عارضنا بلم؟ وكيف؟ ونقض الجملة بالتفصيل، قالت له الملائكة على الصراط: واقفنا يا عبدالله، وجادلنا على أعمالك كما جادلت ـ أنت ـ في الدنيا الحاكين لك ـ عن ـ أئمتك. فيأتيهم النداء: صدقتم، بما عامل فعاملوه، ألا فواقفوه. فيواقف ويطول حسابه ويشتد في ذلك الحساب عذابه، فما أعظم هناك ندامته، وأشد حسراته، لا ينجيه هناك إلا رحمة الله ـ إن لم يكن فارق في الدنيا جملة دينه ـ وإلا فهو في النار أبدا الآباد.

And if one were to object to us by asking 'Why?' and 'How?' and does not accept some of our[asws] words, the Angels will say to him on the Path: 'O servant of Allah[azwj]! Argue with us over your deeds like you used to argue in the world with those who were your governors from your Imams[asws]. There will come a Call: 'You are right and are aware of his deeds. Take from him a lengthy account and be harsh in that accounting and his punishment. He will then be in great shame and intense regreat, and nothing will salvage him from this except the Mercy of Allah[azwj]. Had he not kept away from those words in the world in his religion, he would remain in the Fire for ever and ever.

ـ و ـ قال الباقر (عليه السلام): ويقال للموفي بعهوده ـ في الدنيا في نذوره وإيمانه ومواعيده ـ: يا أيتها الملائكة وفى هذا العبد في الدنيا بعهوده، فأوفوا له ههنا بما وعدناه، وسامحوه، ولا تناقشوه. فحينئذ تصيره الملائكة إلى الجنان.

And The Holy Imam Muhammad Al Baqir[asws] said: 'The Forgiver[azwj] will Say about the one who completed his vows and fulfilled his promises in the world: 'O you Angels! As for this servant who fulfilled his vows in the world, excuse him and fulfil the Promise that I[azwj] Made to him, and forgive him and do not argue with him.' The Angels will then take him to the Gardens.

وأما من قطع رحمه، فان كان وصل رحم محمد (صلى الله عليه وآله) و ـ قد ـ قطع رحم نفسه شفع أرحام محمد (صلى الله عليه وآله) ـ له ـ إلى رحمه، وقالوا ـ له ـ: لك من حسناتنا وطاعاتنا ما شئت، فاعف عنه. فيعطونه منها ما يشاء، فيعفو عنه، ويعطي الله المعطين ما ينفعهم ولا ينقصهم. وان ـ كان ـ وصل أرحام نفسه، وقطع أرحام محمد (صلى الله عليه وآله) بأن جحد حقوقهم ودفعهم عن واجبهم، وسمى غيرهم بأسمائهم، ولقب غيرهم بألقابهم، ونبز بالالقاب القبيحة مخالفيه من أهل ولايتهم. قيل له: يا عبدالله اكتسبت عداوة آل محمد الطهر أئمتك، لصداقة هؤلاء فاستعن بهم الآن ليعينوك، فلا يجد معينا ولا مغينا، ويصير إلى العذاب الاليم المهين.

And if one has cut off relations with his near relatives, but did maintain good relations and beneficence with Muhammad[saww], those whose relations were cut off will be told by Muhammad[saww]: 'Take as many rewards that you wish from us[asws] and forgive him.' They will then take what they want and forgive him. Allah[azwj] will Grant him what profits him and will not decrease any of his rewards. But if he has kept good relations with his near relatives but cut off the relations with Muhammad[saww], denied them[asws] their[asws] rights and kept them[asws] away from what was obligatory theirs[asws], and **called the others with their[asws] names, and endowed titles on others from their[asws] titles**, and used ugly titles on their[asws] friends, it will be said to him: 'O servant of Allah[azwj]! You became inimical to the purified Progeny of Muhammad[saww] who were your Imams[asws], and testified to the truthfulness of others, so now seek their help now. There will not exist for him a helper nor a listener, and he will be in a painful and humiliating punishment.

قال الباقر (عليه السلام): ومن سمانا بأسمائنا ولقبنا بألقابنا ولم يسم أضدادنا بأسمائنا ولم يلقبهم بألقابنا إلا عند الضرورة التي عند مثلها نسمي نحن، ونلقب أعداءنا بأسمائنا وألقابنا، فان الله عزوجل يقول لنا يوم القيامة: اقترحوا لاوليائكم هؤلاء ما تعينونهم به. فنقترح لهم على الله عزوجل ما يكون قدر الدنيا كلها فيه كقدر خردلة في السماوات والارض، فيعطيهم الله تعالى إياه، ويضاعفه لهم ـ أضعافا ـ مضاعفات.

The Holy Imam Muhammad Al Baqir[asws] said: 'Whoever names us[asws] by our[asws] names and refers to us[asws] by our titles and does not call our[asws] adversaries by our[asws] names and **does not title them with our titles** except in the times of need which we[asws] name them by and title our enemies with our[asws] names and titles, then Allah the Almighty will Say to us on the Day of Judgment: 'Request from Me whatever you[asws] feel like for these friends of yours[asws].' We[asws] will request from Allah the Almighty that, the value of which is so great that the whole world would seem like a mustard seed in front of the heavens and the earth. Allah[azwj] will Grant him that and increase it more.'

فقيل للباقر (عليه السلام): فان بعض من ينتحل موالاتكم يزعم أن البعوضة علي (عليه السلام) وأن ما فوقها ـ وهو الذباب ـ محمد رسول الله (صلى الله عليه وآله). فقال الباقر (عليه السلام): سمع هؤلاء شيئا ـ و ـ لم يضعوه على وجهه. إنما كان رسول الله (صلى الله عليه وآله) قاعدا ذات يوم هو وعلي (عليه السلام) إذ سمع قائلا يقول: ماشاء الله وشاء محمد، وسمع آخر يقول: ما شاء الله، وشاء علي.

Someone said to the Holy Imam Muhammad Al Baqir[asws]: 'Some of your friends are of the opinon that what is meant in these example of a mosquito is Ali[asws] and that which is higher than that, the fly, stands of Muhammad[saww] the Messenger of Allah[azwj].' Imam Al Baqir[asws] said: 'These people have heard something but did not place it correctly. It was when the Messenger of Allah[saww] was sitting one day with Ali[asws] when he[saww] heard someone saying:

'Allah[azwj] Desires and Muhammad[saww] desires.' And then the other one said: 'Allah[azwj] Desires and Ali[asws] desires.'

فقال رسول الله (صلى الله عليه وآله): لا تقرنوا محمدا و - لا - عليا بـالله عزوجل ولكن قولوا: ماشاء الله ثم - شاء محمد ماشاء الله ثم - شاء علي. إن مشية الله هي القاهرة التي لا تساوى، ولا تكافأ ولا تدانى. وما محمد رسول الله في - دين - الله وفي قدرته إلا كذبابة تطير في هذه الممالك الواسعة. وما على (عليه السلام) في - دين - الله وفي قدرته إلا كبعوضة في جملة هذه الممالك. مع أن فضل الله تعالى على محمد وعلي هو الفضل الذي لا يفي به فضله على جميع خلقه من أول الدهر إلى آخره. هذا ما قال رسول الله (صلى الله عليه وآله) في ذكر الذباب والبعوضة في هذا المكان فلا يدخل في قوله: (إن الله لا يستحي أن يضرب مثلا مابعوضة).

The Messenger of Allah[saww] said: 'Do not differentiate between Muhammad[saww] and Ali[asws] by Allah the Almighty! But instead you should say: 'Allah[azwj] Desires and then Muhammad[saww] desires and then Ali[asws] desires (the same). In the Desires of Allah[azwj] it is Subduing that there is no equal for it and of the same rank. And Muhammad the Messenger of Allah[saww] is not in the religion of Allah[azwj] except like a fly which flies in this vast kingdom. And Ali[asws] is not in the religion of Allah[azwj] and His Power except like a mosquito in this kingdom. Despite this, the virtues that Allah[azwj] has Granted to Muhammad[saww] and Ali[asws] is such that the virtues of all creation from the first to the last cannot equal them. This is what the Messenger of Allah[saww] said in the explanation of the fly and the mosquito in this place which cannot enter in the Verse "*Surely Allah is not ashamed to set forth any parable-- (that of) a gnat*".

قوله عزوجل: " كيف تكفرون بالله وكنتم أمواتا فأحياكم ثم يميتكم ثم يحييكم ثم اليه ترجعون "

The Words of the Almighty "*How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him*" – VERSE 28

97 - قال الامام (عليه السلام): قال رسول الله (صلى الله عليه وآله) لكفار قريش واليهود: (كيف تكفرون بالله) الذي دلكم على طرق الهدى، وجنبكم إن أطعتموه سبل الردى. (وكنتم أمواتا) في أصلاب آبائكم وأرحام أمهاتكم. (فأحياكم) أخرجكم أحياء (ثم يميتكم) في هذه الدنيا ويقبركم. (ثم يحييكم) في القبور، وينعم فيها المؤمنين بنبوة محمد (صلى الله عليه وآله) وولاية علي (عليه السلام)، ويعذب فيها الكافرين بهما. (ثم إليه ترجعون) في الآخرة بأن تموتوا في القبور بعد، ثم تحيوا للبعث يوم القيامة، ترجعون إلى ما وعدكم من الثواب على الطاعات إن كنتم فاعليها، ومن العقاب على المعاصي إن كنتم مقارفيها.

The Holy Imam Hassan Al Askari[asws] said that the Messenger of Allah[saww] said to the disbelieving Qureish and the Jews: "*How do you deny Allah*" Who shows you the path of guidance besides the path of death "*and you were dead*" in the backs of your fathers and wombs of your mothers "*and He gave you life?*" He[azwj] took you out alive "*Again He will cause you to die*" in this world and Place you in your graves "*and again bring you to life*" in your graves and Grant bounties in them for the believers in the Prophet-hood of Muhammad[saww] and the Mastership of Ali[asws] and punish in them those who disbelieve in them[asws] "*then you shall be brought back to Him*" in the hereafter. You will die in your graves afterwards and then be resurrected alive on the Day of Judgment, and be returned to what has been Promised to you of your rewards for your obedience, if you had done that, and from the punishments for the sins, if you had done that.'

ـ حديث نعيم القبر وعذابه، ورؤية المحتضر للائمة (عليهم السلام): ـ

HADEETH OF THE BOUNTIES OF THE GRAVE AND ITS PUNISHMENT AND SEEING THE PRESENCE OF THE IMAMS[asws]

98 ـ فقيل له: يا ابن رسول الله ففي القبر نعيم، وعذاب؟ قال: إي، والذي بعث محمدا (صلى الله عليه وآله) بالحق نبيا، وجعله زكيا هاديا، مهديا. وجعل أخاه عليا بالعهد وفيا، وبالحق مليا ولدى الله مرضيا، وإلى الجهاد سابقا، ولله في أحواله موافقا، وللمكارم حائزا، وبنصر الله على أعدائه فائزا، وللعلوم حاويا، ولاولياء الله مواليا، ولاعدائه مناويا وبالخيرات ناهضا، وللقبائح رافضا وللشيطان مخزيا، وللفسقة المردة مقصيا ولمحمد (صلى الله عليه وآله) نفسا، وبين يديه لدى المكاره ترسا وجنة. آمنت به أنا، وأبي علي بن أبي طالب (عليه السلام)، عبد رب الارباب، المفضل على أولي الالباب الحاوي لعلوم الكتاب، زين من يوافي يوم القيامة في عرصات الحساب بعد محمد (صلى الله عليه وآله) صفي الكريم العزيز الوهاب إن في القبر نعيما يوفر الله به حظوظ أوليائه وإن في القبر عذابا يشدد الله به على أعدائه.

Someone said to him[asws]: 'O son of the Messenger of Allah[saww]! There is reward and punishment in the grave?' He[asws] said: 'Yes. By the One Who sent Muhammad[saww] by the Truth as a Prophet[saww], and sent him[saww] as a guide for guidance and Sent his[saww] brother Ali[asws] with a covenant to fulfill, and by the Truth reflecting the Wishes of Allah[azwj], and on the Holy war is the foremost, and Allah[azwj] is Aware of his situation, and is the holder of nobility, and the sufficient helper of Allah[azwj] against His[azwj] enemies, and has overwhelming control of knowledge, and is the friend of the friends of Allah[azwj], and an enemy to His enemies, and the performer of good deeds, and avoider of ugly deeds and humiliater of Satan, and the dispeller of the stubborn and to Muhammad[saww] a soul and a shield. I[saww] and my brother Ali Bin Abu Talib[asws], a servant of the Lord of the lords, the highest of the learned ones and has overwhelming knowledge of the Book, and is well aware of the accounting of the Day of Judgment after Muhammad[saww] in the characteristics of the grave are rewards that Allah[azwj] Grants to his[asws] friends and in the grave are harsh punishments on his[asws] enemies.'

ان المؤمن الموالي لمحمد وآله الطيبين، المتخذ لعلي بعد محمد (صلى الله عليه وآله) إمامه الذي يحتذي مثاله، وسيده الذي يصدق أقواله، ويصوب أفعاله، ويطيعه بطاعة من يندبه من أطائب ذريته لامور الدين وسياسته، إذا حضره من ـ أمر ـ الله تعالى مالا يرد، ونزل به من قضائه مالا

يصد، وحضره ملك الموت وأعوانه، وجد عند رأسه محمدا (صلى الله عليه وآله) رسول الله ـ سيد النبيين ـ من جانب، ومن جانب آخر عليا (عليه السلام) سيد الوصيين، وعند رجليه من جانب الحسن (عليه السلام) سبط سيد النبيين، ومن جانب آخر الحسين (عليه السلام) سيد الشهداء أجمعين، وحواليه بعدهم خيار خواصهم ومحبيهم الذين هم سادة هذه الامة بعد ساداتهم من آل محمد فينظر إليهم العليل المؤمن، فيخاطبهم بحيث يحجب الله صوته عن آذان حاضريه كما يحجب رؤيتنا أهل البيت ورؤية خواصنا عن عيونهم، ليكون إيمانهم بذلك أعظم ثوابا لشدة المحنة عليهم فيه.

A believer who is loyal to Muhammad[saww] and his[saww] purified Progeny[asws], and accepts Ali[asws], after Muhammad[saww] as an Imam like him[saww] and as his Master[asws] and testifies to the truthfulness of his[asws] words, and the correctness of his[asws] deeds, is obedient to him [asws] and his[asws] descendans in the affairs of religion and policies, when the Order of Allah[azwj] (death) comes to him which cannot be dispelled and cannot be postponed, and the Angel of death comes up to him with his aides and there will be present near his head the Messenger of Allah[saww] the Chief of the Prophets near him, and on the other side will be Ali[asws] the Chief of the Trustees and near his feet will be Al Hassan[asws] the grandson of the Chief of the Prophets[saww] and on another side will be Al Husayn[asws] the Chief of all the martyrs. Around him will be those special ones that love him who are the masters of this community after the Masters from the progeny of the Family of the Prophet[saww].

The sick believer looks at them[asws] and converses with them[asws], but Allah[azwj] Veils his voice from the ears of those that are present around him in this world, just like He[azwj] Veils the seeing of us[asws] the Household[asws] of the Prohphet[saww] by our special ones from their eyes. This is so that their belief will deserve them of the great rewards, for the severity of their ordeals.'

فيقول المؤمن: بأبي أنت وأمي يا رسول رب العزة، بأبي أنت وأمي يا وصي رسول ـ رب ـ الرحمة، بأبي أنتما وأمي يا شبلي محمد وضرغاميه، و ـ يا ـ ولديه وسبطيه، و ـ يا ـ سيدي شباب أهل الجنة المقربين من الرحمة والرضوان. مرحبا بكم ـ يا ـ معاشر خيار أصحاب محمد وعلي وولديهما ماكان أعظم شوقي إليكم! وما أشد سروري الآن بلقائكم! يا رسول الله هذا ملك الموت قد حضرني، ولا أشك في جلالتي في صدره لمكانك ومكان أخيك مني.

The believer says to them: 'My father and my mother be sacrificed for you O Messenger of the Mighty Lord[saww]! My father and mother be sacrificed for you O Trustee of the Merciful Lord[asws]! My father and my mother be sacrificed for you all O lions of Muhammad[asws] and his[saww] grandsons and the Chiefs of the youths of Paradise, who are in the proximity of the Mercy and Pleasure of Allah[azwj]! Welcome to you O group of good companions of Muhammad[saww] and Ali[asws] and their sons[asws]. I was greatly looking forward to meeting you! I have great pleasure in meeting you! O Messenger of Allah[saww]! This is the Angel of death who is present here, and I have no doubt in my chest about your[saww] majesty and the station of your[saww] brother[asws] with me.'

فيقول رسول الله (صلى الله عليه وآله): كذلك هو. ثم يقبل رسول الله (صلى الله عليه وآله) على ملك الموت فيقول: يا ملك الموت استوص بوصية الله في الاحسان إلى مولانا وخادمنا ومحبنا ومؤثرنا. فيقول ـ له ـ ملك الموت: يا رسول الله مره أن ينظر إلى ماقد أعد ـ الله ـ له في الجنان. فيقول له رسول الله (صلى الله عليه وآله): أنظر إلى العلو. فينظر إلى مالا تحيط به الالباب ولا يأتي عليه العدد والحساب.

The Messenger of Allah[saww] says to him; 'And us[asws] as well.' Then the Messenger of Allah[saww] says to the Angel of death: 'O Angel of death! Act according to the Bequest of Allah[azwj] in goodness to our[asws] friend and servant and one who loves us[asws] and honours us[asws].' The Angel of death says to him[saww]: O Messenger of Allah[saww]! Look at what Allah[azwj] has Prepared for him in the Gardens.' The Messenger of Allah[saww] says to him: 'Look at the high level.' He looks towards the heavens and sees bounties which cannot be counted or numbered.'

فيقول ملك الموت: كيف لا أرفق بمن ذلك ثوابه، وهذا محمد وعترته زواره؟ يا رسول الله لو لا أن الله جعل الموت عقبة لا يصل إلى تلك الجنان إلا من قطعها، لما تناولت روحه، ولكن لخادمك ومحبك هذا أسوة بك وبسائر أنبياء الله ورسله وأوليائه الذين أذيقوا الموت بحكم الله تعالى.

The Angel of death says to him[saww]: 'Why should I not be gentle with one whose rewards are these and that Muhammad[saww] and his[saww] Progeny[asws] are his visitors? O Messenger of Allah[saww]! If Allah[azwj] had not made death an obstacle to be overcome on the way to the Gardens then I would not have taken his soul, but this servant of yours and a lover of yours will have to go the way you[saww] did and the way of the other Prophets[asws] of Allah[azwj] and Messeners[asws] and Guardians[asws] who tasted death by the Order of Allah[azwj].'

ثم يقول محمد (صلى الله عليه وآله): يا ملك الموت هاك أخانا قد سلمناه إليك فاستوص به خيرا. ثم يرتفع هو ومن معه إلى ربض الجنان، وقد كشف عن الغطاء والحجاب لعين ذلك المؤمن العليل، فيراهم المؤمن هناك بعد ماكانوا حول فراشه.

Then Muhammad[saww] said; 'O Angel of death! We hand our[asws] brother over to you so be good to him.' Then they[asws] all ascend to the Gardens and the veils are removed from the eyes of the believer and he sees them[asws] ascending after they[asws] were around his bed.'

فيقول: يا ملك الموت الوحا، الوحا تناول روحي ولا تلبثني ههنا، فلا صبر لي عن محمد وعترته وألحقني بهم. فعند ذلك يتناول ملك الموت روحه فيسلها، كما يسل الشعرة من الدقيق، وإن كنتم ترون أنه في شدة فليس في شدة، بل هو في رخاء ولذة.

The believer says: 'O Angel of death! Take my soul and do not delay me here for I cannot wait to be with Muhammad[saww] and his[saww] Progeny[asws].' The Angel of death then takes his soul in a gentle manner, like taking a hair out of flour, although you see him in difficulty and it is not distress, but he is comfortable and in pleasure.'

فاذا أدخل قبره وجد جماعتنا هناك، فاذا جاء منكر ونكير قال أحدهما للاخر: هذا محمد، و ـ هذا ـ علي والحسن والحسين وخيار صحابتهم بحضرة صاحبنا فلنتضع لهم. فيأتيان ويسلمان على محمد (صلى الله عليه وآله) سلاما ـ تاما ـ منفردا، ثم يسلمان على علي سلاما تاما منفردا، ثم يسلمان على الحسن والحسين سلاما يجمعانهما فيه، ثم يسلمان على سائر من معنا من أصحابنا. ثم يقولان: قد علمنا يا رسول الله زيارتك في خاصتك لخادمك ومولاك، ولو لا أن الله يريد إظهار فضله لمن بهذه الحضرة من أملاكه ـ ومن يسمعنا من ملائكته بعدهم ـ لما سألناه، ولكن أمر الله لابد من امتثاله.

And when he enters his grave he will find us[asws] present over there. And then *Munkar* and *Nakeer* (Two questioning Angels) say to each other: This is Muhammad[saww] and this is Ali[asws] and Al Hassan[asws] and Al Husayn[asws] and good companions are present with our companion, so let us pay them[asws] our respect.' So they both salute Muhammad[saww] complete and alone and then they salute Ali[asws] complete and alone then they salute Al Hassan[asws] and Al Husayn[asws] both and then salute the rest of the companions that are with us[asws]. Then they both say: 'We know, O Messenger of Allah[saww], you[saww] have visited your[saww] special servant and friend, but, were it not for Allah[azwj] Wanting to display the virtues of this person, in front of these Angels present, and what will be heard by the Angels after him, we would not have questioned him, but we have to comply with the Order of Allah[azwj].'

ثم يسألانه فيقولان: من ربك؟ وما دينك؟ ومن نبيك؟ ومن إمامك؟ وما قبلتك؟ ومن إخوانك؟ فيقول: الله ربي، ومحمد نبيي؟؟، وعلي وصي محمد إمامي، والكعبة قبلتي والمؤمنون الموالون لمحمد وعلي ـ وآلهما ـ وأوليائهما، والمعادون لاعدائهما إخواني. ـ و ـ أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله وأن أخاه عليا ولي الله، وأن من نصبهم للامامة من أطائب عترته وخيار ذريته خلفاء الامة وولاة الحق، والقوامون بالعدل. فيقول: على هذا حييت، وعلى هذا مت، وعلى هذا تبعث إن شاء الله تعالى، وتكون مع من تتولاه في دار كرامة الله ومستقر رحمته.

Then they start their questioning and say to him: 'Who is your Lord? And what is your religion? And who is your Prophet? And who is your Imam? And what is your Qibla? **Who are your brothers?**' He will say: 'Allah[azwj] is my Lord, and Muhammad[saww] is my Prophet, and Ali[asws] the Trustee of Muhammad[saww] is my Imam, and the Kaaba is my Qibla and the believers who are the friends of Muhammad[saww] and Ali[asws] and their Progeny[asws] and their[asws] friends and are inimical towards their[asws] enemies are my brothers. And I bear witness that there is not god but Allah[azwj] the One without any partner, and I bear witness

that Muhammad[saww] is his servant and His Messenger and his[saww] brother Ali[asws] is Guardian from Allah[azwj], and those[asws] whom they[asws] have appointed are the Imams[asws] from their progeny[asws] from the good ones are the Caliphs and Imams[asws] who established the truth and justice.' The two Angels say: 'You have lived on these beliefs and have died on these, and Allah[azwj] Willing you will be resurrected on these beliefs. You and your friends will be in the place of Dignity of Allah[azwj] and his Mercy.'

قال رسول الله (صلى الله عليه وآله): وإن كان لاوليائنا معاديا، ولاعدائنا مواليا، ولاضدادنا بألقابنا ملقبا، فاذا جاءه ملك الموت لنزع روحه. مثل الله عزوجل لذلك الفاجر سادته الذين اتخذهم أربابا من دون الله، عليهم من أنواع العذاب مايكاد نظره إليهم يهلكه، ولا يزال يصل إليه من حر عذابهم مالا طاقة له به. فيقول له ملك الموت: ـ يا ـ أيها الفاجر الكافر تركت أولياء الله إلى أعدائه فاليوم لا يغنون عنك شيئا، ولا تجد إلى مناص سبيلا. فيرد عليه من العذاب ما لو قسم أدناه على أهل الدنيا لاهلكهم.

The Messenger of Allah[saww] said: 'If any one were to be an enemy to ours[asws] or a friend to our[asws] enemies, or **endows on them with a title from our titles**, the Angel of death comes over to take his soul then Allah[azwj] Places in front of him a likeness of those that he took as Lords other than Allah[azwj] in a situation whereby they are engulfed in such harsh punishments that when he looks towards them he gets almost destroyed, and there will not be a decline in their punishment and the heat reaches him and he has no power to stop it. The Angel of death says to him: 'O you wicked infidel! You left the friends of Allah[azwj] for their enemies, now they can not profit you anything, and you cannot find a way to escape. Such harsh torments are unleashed upon him that if Allah[azwj] were to divide these punishments over the inhabitants of the earth, they would all be destroyed.

ثم إذا أدلي في قبره رأى بابا من الجنة مفتوحا إلى قبره يرى منه خيراتها، فيقول ـ له ـ منكر ونكير: انظر إلى ما حرمته من ـ تلك ـ الخيرات. ثم يفتح له في قبره باب من النار يدخل عليه منه ـ من ـ عذابها. فيقول: يا رب لاتقم الساعة ـ يارب ـ لا تقم الساعة.

Then the door of Paradise will be opened for him to see its resources from his grave and he will be rebuked by *Munkar* and *Nakeer*: 'Look at the sactimonious bounties!' Then one of the doors of the Fire will be opened up for him from his grave and he will be made to enter it in his punishment. He will say: O Lord! Do not Bring about the Hour! O Lord! Do not Bring about the Hour! (Day of Judgment).'

قوله عزوجل: " هو الذى خلق لكم ما في الارض جميعا ثم استوى إلى السماء فسويهن سبع سموات وهو بكل شئ عليم ".:

The Words of the Almighty "*He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things*" – VERSE 29

99 - - قال الامام (عليه السلام): - قال أمير المؤمنين (عليه السلام): (هو الذي خلق لكم مافي الارض جميعا) خلق لكم - مافي الارض جميعا - لتعتبروا به وتتوصلوا به إلى رضوانه، وتتوقوا - به - من عذاب نيرانه.

The Holy Imam Hasan Al-Askari[asws] said that the Commander of the Faithful[asws] said regarding "*He it is Who created for you all that is in the earth*": 'He[azwj] Created you and all that is in the earth so that you may learn from these as a means to achieve His Pleasure and be afraid by it from the punishment of His Fire.'

" ثم استوى إلى السماء " أخذ في خلقها وإتقانها (فسويهن سبع سموات وهو بكل شئ عليم) ولعلمه بكل شئ علم المصالح فخلق لكم - كل - ما في الارض لمصالحكم يا بني آدم

"*and He directed Himself to the heaven*" And He[azwj] Created the heavens and Made them strong "*so He made them complete seven heavens, and He knows all things*" And he[azwj] has the Knowledge of all the interests and so Created everything to be in your interest, O son of Adam[asws]!'